I'etikaaf

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Foreword

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All praise be to Allaah, Rabb of the entire universe, peace and salutations upon the greatest of all Ambiyaa-messengers, his progeny and all of his companions.

This book, just like the authors previous two works is a unique compilation replete with pearls. The author has quoted the relevant source books when discussing any law thus making its reliability more certain.

May Allaah Ta'ala make this book a means of benefit for the Ulama and general masses alike and accept this noble effort.

Nizaamudien
Mufti Darul Uloom Deoband
19 Jamaadal Ukhraa 1407 A.H

Introduction

Every year we see that in the month of Ramadaan Muslims are filled with a great amount of enthusiasm, which leads them to increasing their acts of worship and devotion. In the last ten days of Ramadaan one would see many individuals gathering in the Masaajid to perform I'etikaaf, in fact some Masaajid become overcrowded with those intending to perform I'etikaaf. However, sadly one has to say that due to people being unaware of the fundamental laws of I'etikaaf, their I'etikaaf becomes invalid. At times their I'etikaaf becomes nullified on the very first day without them even knowing.

In light of the above situation I have compiled this comprehensive book regarding the essential laws of I'etikaaf from the reliable books of Fiqh, under the guidance of my beloved teacher and mentor. It is my hope that through this book others may safeguard their I'etikaaf from being nullified, allowing it to be a means of reward and mercy for them.

O our Rabb accept this from us. Indeed you are All Hearing, All knowing.

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What is I'etikaaf?

Fasting has been made incumbent in order to restrain one's inner self, making it capable of fulfilling the necessities of Shariaat. After a person has spent twenty days fasting and has completed his course of spiritual medication, Allaah Ta'ala has desired for His servant to sever all unnecessary links with creation and worship Him only, without any outside intrusion.

In the state of fasting a person was asked to distance himself from his wife only during the day. After having fulfilled this he is now being asked to separate himself from his beloved for the entire day and night and make his moments of seclusion exclusively for Allaah. It as if Allaah Ta'ala is saying, your eating, drinking, resting and sleeping should only be in My pursuit. Whatever Dhikr you used to make while occupied in your worldly pursuits should be made in seclusion, in My place of worship so that you remain untainted by the filth of this world and your mind and soul be engulfed in love for Me. Your heart and soul will be governed henceforth by the one and only All powerful Allaah Ta'ala. ('Ramadaan kia he?' page 140)

The example of the one in I'etikaaf is like that person who out of love for another falls at their feet, having only one request from which one will never flinch.

May my life be sacrificed beneath your feet

This is my desire, this is my longing

If this is truly the state of one's condition then even the most hardest of hearts will melt with pity. Allaah Ta'ala uses the smallest reason to forgive such a person and in reality showers him with His divine mercy. What doubt can there be in that person being forgiven who comes to the door of Allaah Ta'ala after having cut himself off from this world. Who can describe the treasures which Allaah Ta'ala grants the one who Allaah wishes to reward?

Every moment spent in I'etikaaf is regarded as Ibaadat (worship) such that even when he sleeps he earns reward and gains proximity to Allaah Ta'ala. It has been reported in a Hadeeth, "The person who comes to me by one hand span I go towards him by two and whoever comes towards me waling I run towards him."

In I'etikaaf one is going to Allaah's house and a bighearted host always honours his guests. One is now seeking refuge in Allaah's fort and is safe from all enemies.

Since one who is in I'etikaaf no longer engages in any activities or dealings, he has nothing else to engage himself in but the remembrance of Allaah Ta'ala. ('Fazaail Ramadaan' page 51)

The reward of I'etikaaf

If one performs I'etikaaf solely for Allaah's pleasure then it is indeed a lofty and elevated act of worship. Rasulullaah was meticulous in the performing of I'etikaaf. Imaam Zuhrie (↦) says that Rasulullaah would sometimes do many things and abandon many things as well but from the time Rasulullaah entered Madinah until his demise he never abandoned performing I'etikaaf in the last ten days of Ramadaan. It is quite astonishing that people are not particular in performing this great act of worship.

Rasulullaah has stated with regards to the one who performs I'etikaaf,

"The one who sits for I'etikaaf safeguards himself from sin and virtuous deeds equal to those perform such deeds are recorded in his favour without him actually doing it." (reported in 'Ibn Maajah' from Hadhrat Abdullaah bin Abbaas ...)

In this Hadeeth two important benefits of I'etikaaf were mentioned,

1- A person safeguards himself from sin. It is quite obvious that wherever a person may sit, he will meet various people and have different conversations with them which may comprise of lies, backbiting, slander, etc. No matter how hard a person may try it is impossible to avoid the effects of his environment. However when a person sits inside the Masjid he saves himself from all such conversations.

2- He gains the reward of having done many virtuous deeds without having actually performed any of them. The reality of the matter is Allaah Ta'ala looks for any excuse to reward His servants. From this we learn that Allaah Ta'ala has already decided to reward His servants and waits for the slightest opportunity to grant this reward.
Since the person performing I'etikaaf is unable to participate in a number of virtuous acts (such as attending the funeral of a Muslims, visiting the sick, etc) because he has to remain in the Masjid, it must not be that he begins

to think that he has been denied the rewards of a multitude of good deeds. It is for this reason that Allaah Ta'ala has granted the reward of having performed all these acts without actually performing them. What an excellent opportunity. It is quite possible that had he not performed I'etikaaf, he still would not have participated in any of these acts but through the blessings of having performed I'etikaaf he now receives the reward of all these noble deeds.

Rasulullaah has said,

"The reward of I'etikaaf in the last ten days of Ramadaan is equal to having performed two Hajjs and two Umrahs."
('Baihaqi', 'Siraajul Muneer' volume 1 page 220, 'At-Targheeb' volume 2 page 149)

Only the appreciative take pleasure from this Hadeeth. If one learns that from a certain transaction one will earn a lucrative profit then we will make every effort to procure even a tenth of that profit. However when it is a matter concerning Deen then we award it no value which is why we are not moved when we hear of great rewards which are derived from certain actions.

It has been narrated in another Hadeeth, the Hadeeth is quite lengthy but the summary of it is, "Whoever spends one day in I'etikaaf, Allaah distances him from Jahannam three times greater than the distance between the earth and sky”, meaning he will not even perceive the presence of Jahannam. Still how many of us are actually inspired after hearing all these virtues and rewards to spend our time in I'etikaaf or even prepare ourselves to do so the following year.

The easiest way of earning this reward is for a person to make the intention of I'etikaaf when he comes to the Masjid to perform his five daily Salaah. As long as he will remain in the Masjid, even if he remains completely silent, he will receive the reward for I'etikaaf. If he happens to recite the Quraan or remember Allaah, etc then he will receive a separate reward for doing so. ('Ramadaan kia he? Page 144)

The essence of I'etikaaf

Hafiz Ibn Qayim (↦) says that the purpose and essence of I'etikaaf is to link one's heart to Allaah Ta'ala, for one to detach him from all other things and connect himself with Allaah Ta'ala, to distance oneself from all distractions and become involved in the remembrance of Allaah Ta'ala. His thinking, every single one of his thoughts are of Allaah Ta'ala such that his love for creation is replaced with love for Allaah Ta'ala as it is

this love which will benefit him in the grave when all other relations will be severed. If one's heart is inflamed with love for Allaah Ta'ala then his time will be spent with great pleasure. ('Fazaail Ramadaan' page 51)

Wisdoms and benefits of I'etikaaf

Whatever wisdoms or benefits that are discussed regarding I'etikaaf will always fall short from the numerous benefits it might contain. We will only mention a few briefly.

1- If one is told to spend ten days in seclusion in a certain game reserve then it is obvious that even though one might find some peace and quiet, what real benefit is there such seclusion? Instead of instilling within himself humane qualities he infuses with himself the qualities of animals and in his attempts to escape the hustle, bustle and bad company, he is deprived of abundant good. It is for this reason that Allaah in His infinite wisdom has stipulated that I'etikaaf be performed in the Masjid as those people whose company could be harmful do not come to the Masjid. In the Masjid he will meet those people who are punctual with their Salaah, regular with their Tahajjud and converse with such people whose company is a blessing. It is for this reason that it has been decreed that I'etikaaf should be performed in a Masjid, where the five daily Salaah are performed because if I'etikaaf is performed in an abandoned place, where no comes

then it will be more harmful than beneficial as he will not perform his Salaah with Jamaat (congregation) and he will be deprived of a constructive environment.

2- A person finds peace in I'etikaaf and his heart is freed from worldly worries. Those things which distract one from Allaah Ta'ala, whether internal or external, are slowly disappear when a person is in seclusion. Once the heart is free from all worldly worries, it turns solely to Allaah Ta'ala and becomes capable of absorbing the blessings derived from Ibaadat (worship).

3- When in I'etikaaf a person is saved from those sins, major and minor, which a person commits when interacting with people or doing business with them.

4- Allaah Ta'ala says, "Whoever comes towards Me by one hand span I go towards him by two and whoever comes towards Me walking I go towards him running." The person who is in I'etikaaf has not only come closer to Allaah but has reached the house of Allaah. One can only imagine how close Allaah Ta'ala has come towards him and how generous Allaah will be to him.

5- A courteous host honours his guests and treats them with respect. What can be said of the honour and respect which the Most generous and Most kind bestows upon His guests.

6- Shaytaan is an old enemy of man but once a person enters the house of Allaah it is as if he has entered a well protected fort, wherein Shaytaan cannot touch him.

7- The angels remain ever-engaged in the Ibaadat (worship) and remembrance of Allaah and the one sitting in I'etikaaf is also in the remembrance of Allaah at every given moment. In this manner they are similar to the angels and since the angels are close to Allaah he too becomes closer to Allaah.

8- Rasulullaah has said that as long as a person remains waiting for the next Salaah to begin, he receives the reward of performing Salaah. This reward too has been secured by the one performing I'etikaaf.

9- When a person is in I'etikaaf he receives the reward of performing Ibaadat whether he remains silent or even goes to sleep.

10- Every moment spent in I'etikaaf is Ibaadat therefore there is no better way of attaining the night of Qadr (Laylatul Qadr) as whenever this blessed night might fall, he will be engaged in Ibaadat. ('Ramadaan kia he? Page 146)

The conditions for I'etikaaf

1- The five daily Salaah have to be performed in congregation in the Masjid in where I'etikaaf is to be performed.

2- One has to remain in the Masjid with the intention of making I'etikaaf. If one remains in the Masjid without the intention for I'etikaaf, it will not be regarded as I'etikaaf. Since the intention will only be correct if one is a sane Muslim, sanity and Islaam are also necessary conditions.

3- One must not be in the state of Haidh, Nifaas or Janaabat (major impurity).

For one to be male or an adult is not a condition for I'etikaaf, the I'etikaaf of a female and understanding child is also valid. ('Ilmul Fiqh' volume three page 46, 'Behisti Zewar' volume eleven page 107, 'Sharah Tanweer' volume 1 page 155)

Types of I'etikaaf

There are three types of I'etikaaf: -

1- Waajib (compulsory)

2- Sunnat Muakidah

3- Mustahab (preferable)

1) Waajib I'etikaaf

If any person has taken a vow to perform I'etikaaf, whether it be with a condition, such as when a person says, "If this task is fulfilled then I will spend two days in I'etikaaf", or without a condition, that is he merely takes a vow to perform I'etikaaf then in both the above mentioned cases it will be Waajib (compulsory) to perform I'etikaaf. To fast automatically becomes obligatory upon him as well, since fasting is a prerequisite for a Waajib I'etikaaf. It is necessary for the one performing I'etikaaf to fast such that even if he made a firm intention not to fast, it will still be incumbent upon him to fast.

It is for this reason that if a person makes an intention to perform I'etikaaf in the night only then it will not be taken into account as one cannot fast at night. If he has made the intention for both the night and day or for a number of days then the night will be included automatically and it will be incumbent upon him to remain in I'etikaaf during the night as well. However if he makes the intention to perform I'etikaaf for one day only then it will not be incumbent upon him to remain in I'etikaaf at night. It is not necessary to keep a specific fast for the I'etikaaf to be valid, any fast, for whatever reason will be sufficient for I'etikaaf. For example, a person makes intention to perform I'etikaaf in the month of Ramadaan then the fast of Ramadaan will be sufficient to perform I'etikaaf.

There is one condition however and that is the fast must be obligatory in nature, a Nafl (optional) fast will be insufficient for the validity of I'etikaaf. Thus if a person is keeping an optional fast and then makes the intention to perform I'etikaaf the very same day, it will not be valid.

If a person takes a vow to perform I'etikaaf during the entire month of Ramadaan and due to some reason or the other could not do so, then his vow may be fulfilled by performing it in any other month as long as it is performed while in the state of fasting, with no breaks between. ('Behisti Zewar' volume 11 page 107, 'Shaamie' volume 2 page 177, 'Sharah Tanweer' volume 1 page 156)

2) Sunnat I'etikaaf

This form of I'etikaaf is performed while a person is in the state of fasting thus there is no reason for fasting to be a prerequisite that is it is Sunnat Muakidah to perform I'etikaaf during the last ten days of Ramadaan. The time for this I'etikaaf begins as soon as the sun sets on the twentieth day of Ramadaan and ends as soon as the Eid moon is sighted, whether it is sighted on the twenty-ninth or the thirtieth. Rasulullaah would perform this I'etikaaf recurrently, never leaving it out and it has been reported in may authentic Ahaadeeth.

"This I'etikaaf is 'Sunnat Muakidah alal Kifaayah', i.e. if a few individuals of a community perform this I'etikaaf then all will be absolved of this duty but if none perform this I'etikaaf then the sin will be upon the entire community." (Behisti Zewar' volume 11 page 107, 'Shaamie' volume2 page 177)

3) Mustahab (preferable) I'etikaaf

Fasting is not a prerequisite for a Mustahab I'etikaaf and neither is there specific time for it, in fact a Mustahab I'etikaaf can be performed for a minute or even less. ('Behisti Zewar' volume 11 page 108, 'Shaamie' volume 2 page 177)

Hadhrat Sheikhul Hadeeth (↦) has written with regards to Mustahab I'etikaaf,

"According to Imaam Muhammed (↦) a few moments also suffices for
I'etikaaf and the fatwa are in accordance with this opinion. Therefore it only befitting for every individual to make the intention for I'etikaaf when entering the Masjid so that along with the reward of his Salaah, etc he will also receive the reward of performing I'etikaaf. I have seen my Respected father (May Allaah fill his Qabar with Nur) was very meticulous in this regard that whenever he entered the Masjid he would do so with his right leg and then make the intention for I'etikaaf. At times he would make this intention audible so that others with him would do the same." ('Fazaail Quraan' page 50)

The best place to perform I'etikaaf

The most blessed place to perform I'etikaaf is in the Masjid Haram, thereafter in Masjidun Nabawi, followed by Masjid Aqsa and thereafter the Jaamie Masjid, where the five daily Salaah are performed regularly in congregation. If Salaah is not performed there regularly then the local Masjid will be best after which that Masjid wherein the congregation is the largest will be most suitable.

The best place for a woman to perform I'etikaaf is in the Masjid in her home, i.e. the place where she performs her five daily Salaah. ('Ilmul Fiqh' volume 3 page 46)

The I'etikaaf of Rasulullaah □

The blessed practice of Rasulullaah □ was to perform I'etikaaf in the last ten days of Ramadaan. As soon as the last ten days of Ramadaan arrived, Rasulullaah □ would choose a certain portion of the Masjid where he would place a curtain or erect a small tent and would remain therein from the Fajr Salaah on the twentieth of Ramadaan until the Eid moon was sighted. During this time Rasulullaah would sleep, eat and drink in this very spot. If any of his Blessed wives wished to visit him, they would come to his tent and do so after which they would leave. Rasulullaah □ would leave this tent except for some necessity. At one time Rasulullaah □ wished to clean his hair and Hadhrat Aisha □ was in her period of Haidh, so Rasulullaah □ placed his head

through the window of his house and Hadhrat Aisha ـ cleaned his hair for him. ('Sahee Bukhaari', 'Ilmul Fiqh' volume 3 page 45)

Paying another to perform I'etikaaf

Question: - What is the ruling for paying another to perform I'etikaaf?

Answer: - It is not permissible to pay another to perform I'etikaaf because it is impermissible to give or accept any remuneration for any form of Ibaadat (worship) as explained in 'Mabsooth fi Shaamie' under the discussion of Janaaiz and Ijaarat. If another is made to perform I'etikaaf without any mention of remuneration and to do so is uncommon in that community then it will be permissible to present the one performing I'etikaaf with some form of gift. In fact this will be regarded as Amr bil Ma'aroof (encouraging good). ('Fatawa Darul Uloom Deoband' volume 6 page 512, 'Durre Mukhtaar' volume 1 page 804)

If a resident of another town performs I'etikaaf in another town that the Sunnat of which town will be fulfilled?

Question: - If a resident of a certain town performs I'etikaaf in another town then the Sunnat of which town will be fulfilled?

Answer: - From the elucidations of the Fuqahaa one learns that the Sunnat of that town in which one performs the I'etikaaf will be considered fulfilled. The reason for this is that I'etikaaf is Sunnat upon each town, just as the residents of the entire town will be regarded as sinful had the I'etikaaf not been performed, similarly they will all be absolved in the case when it is performed.(Jaamie Ramooz page 164)

It is quite clear; the residents of the town will only be sinful if I'etikaaf is not performed in their town. Thus even if an outsider performs I'etikaaf, the Sunnat of the entire town will be fulfilled. ('Fatawa Darul Uloom Deoband' volume 6 page 516)

If I'etikaaf is performed in the Masjid of the main city will the Sunnat of the satellite towns be fulfilled?

Question: - If I'etikaaf is performed in the Masjid of the main city will the Sunnat of the satellite towns directly attached to it is fulfilled?

Answer: - If I'etikaaf is performed in the Masjid of the main city the residents of its satellite towns will not be absolved of their Sunnat I'etikaaf. ('Fatawa Darul Uloom Deoband' volume 6 page 501, 'Durre Mukhtaar' volume 1 page 177)

Is I'etikaaf Sunnat upon each neighbourhood?

Question: - To perform I'etikaaf in the last ten days of Ramadaan is Sunnat alal Kifaayah. Does this mean that I'etikaaf performed in one Masjid fulfils the Sunnat of the entire town or of that neighbourhood only and it is incumbent for I'etikaaf to take place in every Masjid?

Answer: - No definite example could be found regarding this case, however I'etikaaf has been compared to the performance of Taraweeh in the book 'Shaamie' and the preferred opinion with regards to Taraweeh is that it is Sunnat for every Masjid to perform. Thus one can deduce that it is Sunnat to perform I'etikaaf in every Masjid. ('Ahsanul Fatawa' volume 4 page499, 'Raddul Muhtaar' volume 1 page 660)

Is the I'etikaaf of the last ten days of Ramadaan Waajib or Nafl (optional)?

The I'etikaaf of the last ten days of Ramadaan is Sunnat Muakidah alal Kifaayah which is totally different from Waajib and Nafl. ('Fatawa Darul Uloom Deoband' volume 6 page 507, 'Raddul Muhtaar' volume 6 page 177)

What is the time for Sunnat I'etikaaf?

The Sunnat I'etikaaf begins just before the sun sets on the twentieth of Ramadaan and ends when the new moon is sighted, either on the twenty-ninth or thirtieth. If the new moon is sighted before the sun has set then it will necessary to remain in the Masjid until the sun has completely set. ('Behisti Zewar' volume 3 page 22, 'Shaamie' volume 2 page179)

What is the ruling for spending less than ten days in I'etikaaf?

Question: - Will the one who could not perform I'etikaaf for the full ten days due to weakness or ill health receive the reward for performing a part of the Sunnat or will his I'etikaaf be regarded as Nafl, like when performed out of Ramadaan?

Answer: - The I'etikaaf of Ramadaan is Sunnat on condition that it is performed for the full ten days. When this condition is not met then it will not be Sunnat but regarded as Nafl. ('Imdaadul Fatawa' volume 2 page 154)

What is the ruling if one begins his I'etikaaf on the twenty-first morning?

Question: - Is the I'etikaaf of that person correct who enters the Masjid with the intention of I'etikaaf after consuming his pre-dawn meals on the twenty-first morning before Subah Saadiq (Dawn)?

Answer: - It is Sunnat to begin the I'etikaaf just before sunset on the twentieth but if one enters the Masjid sometime after that, it will still be regarded as valid (but will be Nafl) however he will not gain the blessings of a full ten days of I'etikaaf. Nabi performed I'etikaaf for a complete ten days (the last ten days of Ramadaan) which can only be achieved by beginning one's I'etikaaf before sunset on the twentieth. ('Fatawa Darul Uloom Deoband' volume 6 page 508, 'Raddul Muhtaar' volume 2 page 177)

What is the ruling if one begins his I'etikaaf after the twentieth night?

Question: - Will a person who begins his I'etikaaf after most of the twentieth night has passed still be fulfilling the Sunnat?

Answer: - In this case the I'etikaaf of the last ten nights was incomplete and the Sunnat was not fulfilled. ('Fatawa Darul Uloom Deoband' volume 6 page 506, 'Raddul Muhtaar' volume 2 page 177)

What is the ruling if I'etikaaf is not performed due to a legitimate excuse?

Question: - A certain Aalim has been residing in our town for two years. He explains the many virtues of performing I'etikaaf but does not do so himself. He presents the excuse that his house is in an isolated area, he has no neighbours, friends or family. Since his house is in an open field, his wife and children are terrified of staying alone. Is this a legitimate excuse for not performing I'etikaaf?

Answer: - In light of the above mentioned excuse there will be no sin for not having performed I'etikaaf and neither will his actions be frowned upon as the I'etikaaf of the last ten days of Ramadaan is Sunnat Kifaayah. ('Fatawa Darul Uloom Deoband' volume 6 page 507, 'Raddul Muhtaar' volume 2 page 177)

Will the I'etikaaf still be Sunnat if a person does not have the ability to fast?

Question: - I have the intention to perform I'etikaaf in the last ten days of Ramadaan but am unable to fast. Will my I'etikaaf be correct or not?

Answer: - Fasting is a prerequisite for the Sunnat I'etikaaf, thus your I'etikaaf will be Nafl and not Sunnat. ('Fatawa Raheemia ' volume 3 page 110)

Can a young boy who has not yet reached puberty perform I'etikaaf?

Question: - Can a young boy who has not yet reached puberty perform the I'etikaaf of the last ten days of Ramadaan? A young boy is performing I'etikaaf in our Masjid, if it is not permissible will it be correct for us to send him away?

Answer: - If the boy is mature in the sense that he understands how to perform Salaah and does so correctly, then it will be permissible for him to perform I'etikaaf, however the I'etikaaf will be Nafl and not Sunnat. If he is immature then he should not be allowed to perform I'etikaaf as there is a possibility that he will disrespect the Masjid. ('Fatawa Raheemia' volume 5 page 206)

Is it permissible for the one whose body emits a foul odour, to perform I'etikaaf?

Question: - 1.A person suffers from a certain illness, which causes a foul odour to emanate from his body. There is no medical treatment for this illness. Will it be permissible for such a person to perform I'etikaaf?

2- Should such a person perform his Salaah in the Masjid? If others are content with performing Salaah next to him, in fact they find it more upsetting if he is not present in the Masjid, then too should he not perform Salaah there, out of respect for the Masjid?

Answer: - It has been reported in a Hadeeth, "Whoever eats from this foul smelling tree should not come near to our Masjid because the angels are offended by those very things which offend man."

Therefore such a person should not enter the Masjid from whose body such a foul odour emanates that it causes difficulty to others and neither should such a person sit for I'etikaaf. It is written in 'Waseelah Ahmadia Sharah Tareekeh Muhammedia' that a person from whose body such a foul odour emanates which causes difficulty to others, should be expelled from the Masjid.

2- This ruling only applies when the foul odour is extremely unbearable. If his fellow Musallees are willing to put up with it or have become accustomed to it then this ruling will not apply. Nevertheless he should refrain from coming to the Masjid as it is the gathering place of the Angels and inevitably causes harm to them. However if the stench is not unbearable then he should attend the Masjid after using some fragrance or perfume to mask the foul odour. ('Fatawa Raheemia' volume 5 page 212)

Can a woman perform I'etikaaf?

A woman should perform I'etikaaf in her home, in the place where she usually performs her Salaah and this area will be the same for her as the Masjid is to a male. She should not leave this area except to relieve herself or for some other necessity. It will also be permissible for a woman to perform I'etikaaf in any other

room of her home besides that in which she performs her Salaah. If she does not have a specific area for performing Salaah then she should stipulate any room in which to perform her I'etikaaf. ('Fatawa Aalamgheeri' volume 2 page 30)

It is written in 'Fazaail Ramadaan',

"A woman should perform I'etikaaf in the Masjid (place where she performs salaah) of her home. If there is no room designated for Salaah then she should select a certain area for this purpose. I'etikaaf for women is more lenient than it is for men. While performing I'etikaaf in her home, the household duties may be performed by her maid-servants or daughters, yet she receives the reward of those duties as well. Sadly women today still deprive themselves of such a reward. ('Fazaail Ramadaan' page 51)

Is it necessary for the wife to have the permission of the husband to perform I'etikaaf?

If a woman is married then she may not perform I'etikaaf without the permission of her husband. The same rule applies to one's servants, they may not perform I'etikaaf without the permission of their masters.

Once the husband has granted his permission then he no longer has the right to prevent her from performing I'etikaaf.

If the wife has taken a vow to perform I'etikaaf then the husband has the right to prevent her from doing so. The same rule applies to servants. The wife or the servant will have to fulfil their vow when they free or no longer married. ('Fatawa Aalamgheeri' Urdu translation volume 2 page 31)

What is the ruling if a woman is divorced while in I'etikaaf?

If a woman was divorced while in I'etikaaf then she should continue her I'etikaaf in her parent's house. ('Hidaayah' volume 2 page 32)

What is the ruling if a woman begins menstruating while in I'etikaaf?

Question: - If a woman begins menstruating while in I'etikaaf, will it be necessary to make Qadhaa of those days missed?

Answer: - It is only Waajib (compulsory) to make Qadhaa of those days wherein she was in a state of impurity. ('Ahsanul Fatawa' volume 4 page 502)

This ruling has been explained in 'Behisti Zewar' and its sub-notes as follows,

"If a woman experiences Haidh or Nifaas, she should abandon her I'etikaaf. I'etikaaf in such a state is not permissible. However, once the woman is purified from her Haidh or Nifaas, she will have to make Qadhaa of those days in which she was overcome by Haidh or Nifaas. If she makes Qadhaa of her I'etikaaf in Ramadaan then the fast of Ramadaan will suffice for her Qadhaa I'etikaaf but if she makes Qadhaa of her I'etikaaf after Ramadaan then she will have to fast on that day as well." ('Behisti Zewar' volume 3 page 22)

The I'etikaaf of the blessed wives of Rasulullaah

Hadhrat Aisha narrates that Rasulullaah would perform I'etikaaf in the last ten days of Ramadaan and this remained until his demise. After the demise of Rasulullaah his blessed wives would diligently perform I'etikaaf.

The blessed wives of Rasulullaah would perform I'etikaaf in their respective quarters. The place of I'etikaaf for woman is the same area which they have designated for the performance of their five daily Salaah. If a particular area has not been designated then the woman performing I'etikaaf should do so. ('Ma'ariful Hadeeth' volume 4 page 119)

What is the ruling for erecting a curtain for the one performing I'etikaaf?

Question: - What is the ruling for erecting a curtain in a corner of the Masjid for the one who intends to perform I'etikaaf? Is this Sunnat or is it a Bid'at (innovation)?

Answer: - It is preferable for the one performing I'etikaaf to erect a curtain in a corner of the Masjid. This provides more concealment as well as many other benefits.

It has been proven through Hadeeth that a compartment was erected for Rasulullaah when he performed I'etikaaf. This is not a Bid'at. The performing I'etikaaf should keep in mind not to take more space than is necessary. He should not cause difficulty to the other Musallees straightening the rows. Rasulullaah

performed I'etikaaf in a tent made of sacks as well, from which one learns that to make a compartment or small room out using a curtain, etc is proven from the actions of Rasulullaah . Thus it would be absolutely incorrect to say it is Bid'at. ('Fatawa Raheemia' volume 5 page 205, 'Mirqaat Sharah Mishkaat' volume 4 page 329)

What is the ruling for using the sheets of the Masjid and its electricity?

Question: - Those performing I'etikaaf in the Masjid use the sheets of the Masjid as well as its electricity as each compartment has separate lighting. What is the ruling for such compartments and is it permissible to use the sheets of the Masjid to do so?

In addition those performing I'etikaaf sleep the entire day and engage in worldly discussions the entire night. Please comment on this behaviour.

Answer:- 1. It is Mustahab (preferable) for those performing I'etikaaf to erect such compartments. If someone has placed sheets in the Masjid for this purpose then there is no harm in using them. However if

the Sheets were bought using the Masjid funds then it will not be permissible to use it for such compartments. In such a case one should use his own sheet for this purpose.

2- It is permissible to use the electricity of the Masjid according to the normal hours in which it is used. It is incorrect to use the electricity out of the stipulated hours. Therefore those performing I'etikaaf should collectively reimburse the Masjid for whatever excess electricity was used.

3- The one performing I'etikaaf may talk out of necessity. Unnecessary worldly discussions even though not a sin is inappropriate in the Masjid.
It has been reported in a Hadeeth that when one talks of worldly affairs in the Masjid the angels say, "Be silent, O friend of Allaah!" If he still continues talking they then say, "Be silent, O enemy of Allaah!" thereafter if he still continues with his discussion the angels say, "Be silent! May the curse of Allaah be upon you!" ('Kitaabul Madkhal' volume 3 page 55)

Those performing I'etikaaf should not gather in one place unnecessarily. They have gathered in the Masjid for the purpose of Ibaadat, to earn the pleasure of Allaah and earn reward in doing so. If they will remain

preoccupied with worldly discussions then they will earn the curse of the angels instead. Therefore those performing I'etikaaf should ensure that they refrain from such gatherings and instead remain in their compartments engaged in the remembrance of Allaah, recitation of the Quraan as well as other acts of Ibaadat. Those acts which are ordinarily inappropriate for one to do are even more disliked when done in the Masjid, so what can be said if the one performing I'etikaaf carries it out? ('Fatawa Raheemia' volume 5 page 204)

Is it permissible for the one performing I'etikaaf to sleep on a bed?

Question: - Is it permissible for the one performing I'etikaaf to sleep on a bed in his compartment?

Answer: - It is permissible for the one performing I'etikaaf to sleep on a bed in the Masjid. ('Fatawa Raheemia' volume 5 page207, 'Majmoo'ul Fatawa' volume 2 page 18)

Is it permissible for the one performing I'etikaaf to walk around in the Masjid?

Question: - Is it permissible to walk around in the Masjid out of necessity?

Answer: - It is impermissible for the one performing I'etikaaf to do any such act, contrary to the norm. Walking around in this fashion is considered contrary to the norm and will thus be prohibited in the Masjid but permission will be granted in severe instances, if the manner in which he walks is not disrespectful to the Masjid. ('Fatawa Raheemia' volume 5 page 207, 'Imdaadul Fatawa' volume 4 page 17)

Is it permissible for the one performing I'etikaaf to leave the Masjid for the purpose of passing wind only?

Question: - Is it permissible for the one performing I'etikaaf to leave the Masjid for the purpose of passing wind or is it permissible to do so inside the Masjid?

Answer: - The correct ruling is that he should leave the Masjid when intending to pass wind. ('Fatawa Raheemia' volume 5 page 212)

The answer given in 'Imdaadul Fatawa' is as follows,

The more correct opinion is that he should leave the Masjid in such an instance. This narration applies to those performing I'etikaaf as well as those not doing so, meaning that one should not pass wind in the Masjid whether one is performing I'etikaaf or not. ('Imdaadul Fatawa' volume 2 page 153)

When one has taken a vow to perform I'etikaaf, will it be correct to perform I'etikaaf while keeping one's Qadhaa fasts?

Question: - Will the I'etikaaf of one who has taken a vow to do so be correct if one keeps his Qadhaa fasts when performing I'etikaaf?

Answer: - If a person has taken a vow to perform I'etikaaf in a specific Ramadaan then it may be performed with the fasts of Ramadaan. If he could not perform I'etikaaf in the month of Ramadaan then it will be permissible to do so out of Ramadaan, while keeping the Qadhaa fasts of the same Ramadaan. If not then he should keep separate fasts for his I'etikaaf, the Qadhaa fasts of a previous Ramadaan or other waajib fasts will not suffice.

If he has taken a general vow to perform I'etikaaf, (not a specific Ramadaan), then he should keep separate fasts for this I'etikaaf, his Qadhaa fasts will not suffice. ('Ahsanul Fatawa' volume 4 page 507, 'Raddul Muhtaar' volume 2 page 142)

The method of taking a vow to perform I'etikaaf

If one has taken a vow to perform I'etikaaf for one night or he has taken the vow to perform I'etikaaf on that very day, after he has already consumed something, then this vow will not be considered.

If one says, "It is Waajib upon me, for Allaah's pleasure, that I perform I'etikaaf for one month without fasting" then it will be Waajib for him to perform I'etikaaf and since fasting is a precondition for a Waajib I'etikaaf, fasting will become Waajib as well. It is also a precondition that he fast specifically for I'etikaaf such that if one takes a vow to perform I'etikaaf in the month of Ramadaan the vow will be correct. Now if this person keeps the fasts of Ramadaan but does not perform I'etikaaf, it will be Waajib upon him to perform this I'etikaaf immediately after the month of Ramadaan and fast therein as well. If he makes Qadhaa of it in another month then it will not be valid as that fast which was not kept has become Waajib

for a specific reason (Waajib bith dhaat) and that which is Waajib for a specific reason cannot be fulfilled except for that reason, such that if he takes a vow to perform I'etikaaf in a specific month it will not be permissible for him to perform that I'etikaaf in the month of Ramadaan, (as the fast will be for the month of Ramadaan and not for the I'etikaaf). If he breaks his fast while in I'etikaaf and thereafter performs I'etikaaf for another month while fasting as Qadhaa then it would be permissible as the Qadhaa has been completed in the same manner as it was made incumbent. In addition if a person began the day with a Nafl fast and then later says, "It is Waajib upon me, for Allaah's pleasure, to spend today in I'etikaaf", his I'etikaaf of that day will not be in fulfilment of his vow as a Waajib I'etikaaf cannot be fulfilled except with a Waajib fast and since the fast was initially Nafl it cannot be changed to Waajib. ('Fatawa Aalamgheeri')

What is the ruling for making Qadhaa if one's I'etikaaf is nullified?

Question: - Is it Waajib to make Qadhaa if due to some reason or the other, one's I'etikaaf is nullified?

Answer: - It is not Waajib to make Qadhaa of Nafl I'etikaaf as this I'etikaaf is not nullified when one leaves the Masjid but rather comes to an end. If that I'etikaaf in fulfilment of a vow is nullified, whether it be for

specific month or not, the entire I'etikaaf needs to be repeated. All the days will have to be repeated as continuity is a condition in such an I'etikaaf.

If the Sunnat I'etikaaf of the last ten days of Ramadaan is nullified then it will only be necessary to repeat those days after which the I'etikaaf was nullified. After the I'etikaaf becomes nullified the remaining days become Nafl. This I'etikaaf may be repeated in Ramadaan or after Ramadaan while keeping Nafl Fast.

Is it necessary to remain in I'etikaaf during both the night and day when making Qadhaa for one day or will just the day suffice?

No clear cut proof could be found in this regard but from the laws of I'etikaaf it can be ascertained that if the I'etikaaf was nullified during the day then it will only be necessary to repeat the day. Thus one should remain in the Masjid from before dawn until sunset.

If the I'etikaaf was nullified during the night then it will be necessary to repeat both the day and night. He should begin the Qadhaa just before sunset and end it after the sunset on the following day. If one takes a vow to remain in I'etikaaf only during the day then it will Waajib to perform I'etikaaf during the day only

but if one takes a vow to remain in I'etikaaf for one night and day then it will be Waajib to remain in the Masjid for twenty-four hours. The obligatory nature of a Qadhaa I'etikaaf is the same as that of the I'etikaaf in fulfilment of a vow and will therefore have the same ruling. ('Ahsanul Fatawa' volume 4 page 502)

What is the ruling for Qadhaa of a Sunnat I'etikaaf?

Question: - The I'etikaaf of the last ten days of Ramadaan is Sunnat alal Kifaayah, what is the ruling if it is erroneously nullified or nullified due to a legitimate excuse?

Answer: - it is necessary to repeat the I'etikaaf of those days after which the I'etikaaf was nullified, while fasting. However since there is a difference of opinion in this regard it would be better to make Qadhaa of the full ten days, while fasting. ('Fatawa Raheemia' volume 3 page 110, 'Raddul Muhtaar' volume 2 page 180)

Does Qadhaa become Waajib if the Nafl I'etikaaf is nullified?

Question: - Does Qadhaa become Waajib if one leaves the Masjid in Nafl I'etikaaf before the completion of one day and night? In addition what is the ruling if one leaves the Masjid after residing therein for a complete day and night but the month of Ramadaan has not ended?
Answer: - Qadhaa does not become compulsory if a Nafl I'etikaaf is nullified even if one leaves the Masjid before the completion of a day or night. Whatever time was spent in the Masjid will be regarded as Nafl I'etikaaf as according to narration even a few moments spent in the Masjid will be regarded as Nafl I'etikaaf. Fasting is also not a precondition for Nafl I'etikaaf. This ruling is contrary to that of a Waajib I'etikaaf as Qadhaa with fast becomes Waajib if it is nullified. ('Fatawa Darul uloom Deoband' volume 6 page 504, 'Raddul Muhtaar' volume 2 page 179)

What is the ruling of performing I'etikaaf in the Masjid located above a shop?

Question: - The interior of certain Masjid is built upon an elevated foundation and the Masjid courtyard above shops. We have come to know that performing Salaat in the courtyard does not reap the reward of having performed Salaat in the Masjid. We wish to know that if one performing I'etikaaf in the Masjid

performs his Salaah with Jamaat in the courtyard will his I'etikaaf be valid or not, as Jamaat is generally performed in the courtyard these days.

Answer: - If the area where the shops are located have been given to the Masjid then according to some rulings of Fiqh it would be correct to say that the courtyard is a part of the Masjid and to practice upon this ruling for the purpose of Jamaat would be permissible. However if one takes the preferred opinion that it is not included in the Masjid then we would say that it is permissible to for one performing I'etikaaf to leave the Masjid due to necessity, whether they be Shar'ie necessities or to relieve oneself and performing Salaat with Jamaat falls under Shar'ie necessities. It would therefore be permissible to join the Jamaat in the courtyard.

When one already knows that he will have to join the Salaah in the courtyard then it has been excluded in his intention and one has made an exception (Istithnaa) in his intention then it would be permissible to leave the Masjid. ('Imdaadul Fatawa' volume 1 page 174)

What is the ruling for performing I'etikaaf in a Masjid wherein the five daily Salaah are not performed?

Question: - The five daily Salaah are not performed in our Masjid. Will it be permissible to perform I'etikaaf in such a Masjid?

Answer: - It will be permissible to perform I'etikaaf in such a Masjid as long as the five daily Salaah are performed during the period when one is in I'etikaaf, even though it is not performed at other times. The I'etikaaf will be valid; one may do so without any worry. ('Fatawa Raheemia' volume 2 page 29)

In 'Ahsanul Fatawa' the following explanation was provided,

According to the preferred opinion, performance of the five daily Salaah in the Masjid is not a condition for the validity of I'etikaaf. Therefore I'etikaaf in such a Masjid will be permissible. ('Ahsanul Fatawa' volume 4 page 507)

If there is no Masjid, will it be permissible to perform I'etikaaf in a house wherein the five daily Salaah are performed?

Question: - There is no Masjid in a certain locality but the five daily Salaah are performed regularly in a certain house. Will it be permissible to perform I'etikaaf in such a house?
If I'etikaaf is not performed will the entire community be sinful or not?

Answer: - When there is no Masjid in a locality, I'etikaaf should be performed in the house wherein the five daily Salaah are read, there is hope that one will receive the reward of having fulfilled a Sunnat Muakidah. If it is not performed then the community will be held accountable for their shortcoming. One should endeavour to fulfil all he is capable of, acceptance is then in Allaah's hands.

Note: - Even though the reward of performing Salaah with Jamaat is received if the five daily Salaah are performed in that house, one is still denied the reward of performing Salaah in the Masjid. For this reason the community should endeavour to construct a Masjid.

Where should one perform I'etikaaf if the Masjid has been demolished?

Question: - There used to be a Masjid in the locality which has since been subsequently demolished. In the interim the five daily Salaah is being performed in the Madressa. Is it permissible to perform the I'etikaaf in the Madressa?
Answer: - If it is not possible to perform I'etikaaf in the demolished Masjid and there is another Masjid in the locality then I'etikaaf should be performed there, in this case the I'etikaaf in the Madressa will be invalid. If there is no other Masjid in the locality then the I'etikaaf in the Madressa will be valid. ('Fatawa Raheemia' volume 5 page 209)

Should a person remain in one specific area in the Masjid or can he move around?

Question: - The one person performing I'etikaaf designates a specific area in the Masjid for himself. Is it necessary for him to remain in that area or can he move around?

Answer: - He may sit anywhere in the Masjid as he pleases. ('Fatawa Darul Uloom Deoband' volume 6 page502, 'Raddul Muhtaar' volume 2 page 184)

Is it permissible for the one performing I'etikaaf to remain in that area of the Masjid which has been unlawfully added to the Masjid?

Question: - A small portion of one Masjid has been unlawfully added to it. It is all now regarded as part of the Masjid. Is it permissible for the one performing I'etikaaf to remain in that area unnecessarily or sit there in order to perform Wudhu? Will one's I'etikaaf be nullified by sitting there? Will Qadhaa be Waajib?

Answer: - it is obvious that the area unlawfully included to the Masjid is not a part of the Masjid. One's I'etikaaf will be nullified by sitting or remaining there. It will be necessary to make Qadhaa for a Waajib I'etikaaf. ('Fatawa Darul Uloom Deoband' volume 6 page 505, 'Raddul Muhtaar' volume 5 page 407)

What is the ruling regarding the outer wall of the Masjid for the one performing I'etikaaf?

Question: - Is the outer wall of the Masjid regarded as part of the courtyard of the Masjid or not, for the one performing I'etikaaf?

Answer: - The intention of the one who built the Masjid will have to be considered if he regarded it as a part of the Masjid then it will be included as a part of the Masjid. If his intention was that it was a part of the courtyard then it will be regarded as such. Generally the area of the outer wall situated in the Masjid is regarded as a part of the Masjid and the opposite end as a part of the courtyard. ('Fatawa Darul Uloom Deoband' volume 6 page 507)

What is the ruling of the boundaries of the Masjid plot for the one performing I'etikaaf?

Question: - Is the boundary of the Masjid plot included as a part of the Masjid or not? Will it be permissible for the one performing I'etikaaf to sit in the courtyard or boundary of the plot for no valid reason?

Answer: - Only the area within the walls is regarded as a part of the Masjid. It is not permissible for the one performing I'etikaaf to go beyond this point. If he steps beyond this point then his I'etikaaf will be nullified. ('Fatawa Darul Uloom Deoband' volume 6 page 508)

Note: - Before commencing with I'etikaaf one should enquire from the trustees of the Masjid or an Aalim regarding the boundaries of the actual Masjid as usually the Masjid does not extend right up until the furthest door. The actual building of the Masjid is one thing and what the Shariaat considers as the Masjid is another issue altogether. Therefore one should not leave the area which is considered to be the Masjid according to the Shariaat while in I'etikaaf.

Is it permissible for the one performing I'etikaaf to go to a neighbouring town to perform Jumu'ah?

Question: - It is better to perform I'etikaaf in such a Masjid where the Jumu'ah Salaah is performed. If one is performing I'etikaaf in such a locality where the Jumu'ah Salaah is not performed then it will not be permissible for him to go to the next town to perform his Jumu'ah Salaah. However if Jumu'ah Salaah is performed in the Jaamie Masjid of the same locality then it will be permissible for him to attend the Jumu'ah Salaah in that Masjid. ('Kifaayatul Mufti' volume 4 page 232)

In 'Behisti Zewar' it is written that one should leave for the Jaamie Masjid so as to allow him sufficient time to perform Tahiyyatul Masjid and the Sunnat Salaah before the Jumu'ah Salaah. It is also permissible for

him to remain in the Masjid after the completion of the Jumu'ah Salaah so as to perform his Sunnat Salaah. The time it would take to accomplish all of this is based on the judgement of the individual. If he happens to be wrong in his judgement, meaning that he reaches the Masjid earlier than planned for, there will be no problem. ('Behisti Zewar' volume 11 page 109, 'Shaamie' volume 2 page 183)

If he goes to another Masjid to perform his Jumu'ah Salaah and after Salaah decides to remain in that Masjid and complete his I'etikaaf there, then too it will be permissible even though it is disliked. ('Ilmul Fiqh' volume 3 page 48)

Is it permissible to continue teaching while in I'etikaaf?

Question: - The Imaam of the Masjid teaches in the Madressa and is remunerated for this as well. Is it permissible for him to continue teaching while in I'etikaaf in the last ten days of Ramadaan?

Answer: - He should take a leave of absence from the Madressa when performing I'etikaaf. If his leave is not granted then out of necessity he may teach the children in the Masjid. ('Fatawa Raheemia' volume 5 page 202)

Is it permissible for those not performing I'etikaaf to break their fasts with those performing I'etikaaf?

Question: - The Imaam is performing I'etikaaf. Will it be permissible for the Hafiz performing Taraweeh (who is not performing I'etikaaf) to break his fast with him?

Answer: - It will be more appropriate for the Hafiz Sahib to break his fast outside of the Masjid boundary. If he makes the intention for Nafl I'etikaaf when entering the Masjid saying, "I intend to perform I'etikaaf as long as I remain in the Masjid", then he will be allowed to break his fast with those performing I'etikaaf. ('Fatawa Raheemia' volume 5 page 203, 'Fatawa Aalamgheeri' volume 6 page 215)

Is it permissible for the one performing I'etikaaf to leave the Masjid to relieve himself?

If the one performing I'etikaaf leaves the Masjid to relieve himself then he should not linger outside of the Masjid thereafter. As far as possible he should try to relieve himself in the toilets closest to the Masjid. For example, if he needs to relieve himself and his house is far from the Masjid whereas a friend stays closer, then he should go to his friend’s house. However if he feels more comfortable in his own home and will be

unable to relieve himself at his friends home then it will be permissible for him to proceed to his own house.
('Behisti Zewar' volume 11 page 109, 'Shaamie' volume 2 page180-182)

Should the one performing I'etikaaf remain waiting if the toilets are occupied?

Question: - If the one performing I'etikaaf goes to relieve himself and finds that the toilets are occupied, should he remain waiting outside the toilets or immediately return to the Masjid and return after some time has passed? Sometimes one has to go up and down a number of times, what should one do?

Answer: - In such a scenario it is permissible to wait outside the toilets.

Is it permissible for one to leave the Masjid in order to wash his hands before eating?

Question: - Is it permissible for the one performing I'etikaaf to leave the Masjid to wash his hands before and after eating whether he uses soap or not? Can he leave the Masjid to gargle his mouth or brush his teeth?

Answer: - It is not permissible to leave the Masjid only to wash one's hands. He should do so in the Masjid in a dish, etc. He may brush his teeth, use a miswaak, etc whilst making Wudhu. It is not permissible to leave the Masjid only for this. ('Ahsanul Fatawa' volume 4 page 502)

Is it permissible for the one performing I'etikaaf to leave the Masjid in order to make Wudhu?

Question: - Is it permissible for the one performing I'etikaaf to leave the Masjid to make Wudhu in order to perform Fardh or Nafl Salaah as well as for the recitation of the Quraan?

Answer: - If there is such an area in the Masjid where the water will run out of the Masjid if one makes Wudhu then it is not permissible to leave the Masjid. If such an area does not exist then it will be permissible to leave the Masjid to make Wudhu whether it be for Fardh or Nafl Salaah, recitation of the Quraan or for Dhikr. ('Ahsanul Fatawa' volume 4 page 500)

What is the ruling for performing Tahiyyatul Wudhu and Tahiyyatul Masjid for the one performing I'etikaaf?

Question: - Whenever the one performing I'etikaaf leaves the Masjid to perform Wudhu should he perform Tahiyyatul Wudhu and Tahiyyatul Masjid?

Answer: - It is sufficient to perform Tahiyyatul Wudhu and Tahiyyatul Masjid once per day. ('Fatawa Raheemia' volume 5 page 208)

Is it permissible for the one performing Nafl I'etikaaf to leave the Masjid to make Ghusal for Jumu'ah?

Question: - A certain individual performed I'etikaaf for the entire month of Ramadaan. When beginning his I'etikaaf he made the intention that he will leave the Masjid to perform the Mustahab (preferable) Ghusal on the day of Jumu'ah. There is a bathroom outside of the Masjid. Will it be permissible to leave the Masjid in this instance? What is the ruling if he did not make this intention?

Answer: - The I'etikaaf in the last ten days of Ramadaan is Sunnat Muakidah alal Kifaayah. In this I'etikaaf and a Waajib I'etikaaf it is not permissible to leave the Masjid except if Ghusal is Waajib'. The I'etikaaf of

the first and second ten days (if not in fulfilment of a vow) is Nafl. It will be permissible to leave the Masjid for the Jumu'ah Salaah (or Janaazah Salaah as well as any other form of Ibaadat) regardless of whether makes the intention or not as this I'etikaaf ends as soon as one leaves the Masjid, it will not be nullified. When he re-enters the Masjid then his Nafl I'etikaaf will begin again. ('Fatawa Raheemia' volume 5 page 210)

Is it permissible for the one performing I'etikaaf to wash his impure clothing after making Ghusal and is he allowed bringing food from home?

Question: - 1.When in I'etikaaf a person was forced to take a Ghusal due to impurity. Whilst performing Ghusal he quickly washed the clothes which had become impure. Thereafter he filled water in a jug from a water drum located close to the bathroom. In this instance will his I'etikaaf be nullified?

2- He performs I'etikaaf in a Masjid which has no bathroom, however there is a small stream running close to the Masjid. If he enters the stream while wearing his impure clothes and purifies it whilst making his Ghusal, will this be correct or not?

3- There is none who can bring food for him, so will it be permissible for him to fetch his

food himself?

Answer: - If it is a Waajib I'etikaaf (in fulfilment of a vow) then it will only be permissible to leave the Masjid to make Ghusal. It will not be permissible for him to wash his clothes or to fetch water. In this instance he will have to repeat his Waajib I'etikaaf. If this I'etikaaf was Nafl (or the Sunnat I'etikaaf of the last ten days of Ramadaan) then it will permissible to wash one's clothes and fetch water on condition that he left the Masjid only to perform Ghusal.

2- The answer provided above applies to this question as well.

3- If there is none to bring food to the Masjid then he should fetch the food himself and return immediately to the Masjid. He should consume the food inside the Masjid. If there is someone who can bring the food to him then he should not do so himself. ('Kifaayatul Mufti' volume 4 page 334)

Is it permissible for the one performing I'etikaaf to sleep elsewhere besides his allocated compartment?

Question: - Is it permissible for the one performing I'etikaaf to sleep elsewhere besides in the compartment allocated to him?

Answer: - He may sleep anywhere within the Masjid he is performing I'etikaaf in. ('Fatawa Darul Uloom Deoband' volume 6 page 503, 'Raddul Muhtaar' volume 2 page 184)

Is it permissible to leave the Masjid in order to take bath to cool down?

Question: - Is it permissible for the one performing I'etikaaf to leave the Masjid in order to take a bath to cool down?

Answer: - It is not permissible. If it is extremely necessary then one should keep a bucket of water in the Masjid, which he should use to rinse himself, in such a manner that the water does not fall on the Masjid floor. If that is not possible then he should use a wet cloth to wipe himself. By doing this repeatedly the body will remain clean. ('Ahsanul Fatawa' volume 4 page 497, 'Raddul Muhtaar' volume 2 page 181)

Is it permissible for the one performing I'etikaaf to warm water for his Ghusal?

Question: - Is it permissible for the one performing I'etikaaf to warm the water within the Masjid compound, due to the water being extremely cold when making Ghusal (either for Jumu'ah or when in a state of major impurity)? The cold water is injurious to one's health.

Answer: - It is permissible to leave the Masjid in order to make Ghusal from major impurity. If the Ghusal is for any other purpose it will not be permissible to leave the Masjid. If there is no one else to warm the water then he may do so himself within the Masjid compound. This is a legitimate Shar'ie excuse which will not affect the I'etikaaf in any way. ('Fatawa Raheemia' volume 5 page 40)

Is it permissible to make Ghusal when one has left the Masjid to relieve himself?

Question: - If the one performing I'etikaaf has left the Masjid for a legitimate reason, for example to relieve himself, will it be permissible for him to take a bath to cool down either before or after he has relieved himself?

Answer: - It is not permissible to do so, the I'etikaaf will be nullified. However, if the bath is in the same place as the toilet is and it does not take him longer to have a bath then the time it takes to make Wudhu , then it will be permissible to do so. This can be made possible by removing one's excess clothing in the

Masjid and proceeding to the toilet wearing only a loin cloth, then quickly rinse the body without using soap or excessive scrubbing. Complete cleanliness might not be achieved in this manner but at least one will be cooled off. If he dries himself properly while returning to the Masjid then a satisfactory amount of cleanliness has taken place. ('Ahsanul Fatawa' volume 4 page 505)

Is it permissible to leave the Masjid to perform Ghusal for the deceased if extreme circumstances present themselves?

Question: - If the one performing I'etikaaf leaves the Masjid out of necessity, for example there is none to perform Ghusal for the deceased or there is none to perform the Salaatul Janaazah, will his I'etikaaf be nullified or not?

Answer: - If one leaves the Masjid for any other reason except to relieve himself or for a legitimate Shar'ie reason his I'etikaaf will be nullified. For example, if one leaves the Masjid to perform the Ghusal for the deceased, Salaatul Janaazah, to testify in a case when it has been established that without his testimony the right of another may be usurped, to save one who is drowning or one trapped in a fire, in all of the above scenarios the I'etikaaf will be nullified however there will be no sin for doing so. In fact in such

circumstances it is essential for him to leave the Masjid. ('Fatawa Raheemia' volume 5 page 208, 'Haashiyatut Tahawie ala Maraakiyul Falaah' page 408-409)

Is it permissible to leave the Masjid in order to attend the Salaatul Janaazah?

Question: - A person performing I'etikaaf learnt that a Janaazah was taking place. He left the Masjid in order to attend the Salaatul Janaazah, has his I'etikaaf been nullified? If it has been nullified, is it necessary to make Qadhaa of that I'etikaaf? If Qadhaa needs to be made then for how many days? Is leaving the Masjid to attend the Salaatul Janaazah not regarded as a legitimate Shar'ie excuse?

Answer: - If the place where the Salaatul Janaazah is performed is situated outside of the Masjid then his I'etikaaf will be nullified. At the least it will be necessary for him to make Qadhaa of one day. If he has the ability then he should make Qadhaa of the full ten days, as this precautious. Attending the Salaatul Janaazah is not regarded as a legitimate Shar'ie excuse. ('Fatawa Raheemia' volume 5 page 200, 'Haashiyatut Tahawie ala Maraakiyul Falaah' page 409)

This ruling has been explained in 'Ma'aarif Madaniyah' (page 99) as follows,

Allaamah Saharanpuri (↦) says that the Hanafi standpoint is for the one performing I'etikaaf to leave the Masjid in order to visit the sick or attend the Salaatul Janaazah is not permissible as neither are Fardh Ain (obligatory on every individual), instead it is Fardh Kifaayah (if performed by a few all are absolved).
Since others are performing these acts, it is not permissible for the one performing I'etikaaf to leave the Masjid.

The author of 'Durre Mukhtaar' says that it is Haraam (forbidden) to leave the area of I'etikaaf without a valid Shar'ie excuse. In the case of a Nafl I'etikaaf it is permissible to leave as the I'etikaaf does not break but comes to an end as there is no stipulated time for a Nafl I'etikaaf, even a few moments will suffice. At whatever time he decides to leave the Masjid his I'etikaaf will be incomplete. (Ma'aarif Madaniyah' instalment 10 page 99)

Is it permissible for the one performing I'etikaaf to participate in the Salaatul Janaazah or visit the sick when on the way to the toilet?

Question: - Is it permissible for the one performing I'etikaaf to attend the Janaazah Salaah or visit the sick? Will it be permissible if he makes the intention in the beginning that he will leave the Masjid to attend the Janaazah Salaah or to visit the sick?

Answer: -When one takes a vow to perform I'etikaaf, it is permitted to make an exception for attending the Salaatul Janaazah, visiting the sick or to attend a religious gathering. It will be permissible for him to leave the Masjid in order to participate in these proceedings on condition that he verbally makes this intention. The intention of the heart will be insufficient.
However if he makes this intention when performing Sunnat I'etikaaf then it will become a Nafl I'etikaaf. Sunnat I'etikaaf is that I'etikaaf in which has no exceptions. If one leaves the Masjid the I'etikaaf is nullified however if he left the Masjid to relieve himself and saw the Janaazah Salaah about to begin while on route to the toilet, then it would be permissible to participate in the Janaazah Salaah.

It will not be permissible for him to wait for the Salaah to begin or to remain there after the Salaah has been completed. Similarly he may visit the sick while on route to the toilet when going to relieve himself. When visiting the sick or attending the Janaazah Salaah it is not permissible to linger too long or deviate from the route. ('Ahsanul Fatawa' volume 4 page 500)

Is it permissible for the one performing I'etikaaf to deliver the Adhaan?

Question: - Is it permissible for the one performing I'etikaaf to go to the Adhaan room in order to call out the Adhaan?

Answer: - If the Adhaan room is situated within the boundary of the Masjid then he may go there at any time but if it is situated outside the boundary of the Masjid then he may only go there to deliver the Adhaan. ('Ahsanul Fatawa' volume 2 page498, 'Raddul Muhtaar' volume 2 page 181)

Is it permissible for one in I'etikaaf to perform Taraweeh Salaah elsewhere?

Question: - Zaid usually remains in I'etikaaf in the last ten days of Ramadaan every year. This year however he is required to perform Taraweeh Salaah in a certain house. Is this permissible or not?

Answer: - If he makes the intention when beginning I'etikaaf that he will leave to perform Taraweeh Salaah elsewhere then it will be permissible, (as this will be a Nafl I'etikaaf). ('Fatawa Darul Uloom Deoband' volume 6 page 512, 'Fatawa Aalamgheeri' volume 1 page 199)

Is it permissible for one performing I'etikaaf to see patients and issue prescriptions?

Question: - Is it permissible for one performing I'etikaaf to see patients or write prescriptions for them after hearing their symptoms? Will it be permissible to do so when leaving the Masjid to relieve oneself?

Answer: - It is permissible to see patients and write prescriptions for them while in the Masjid when performing I'etikaaf. Similarly if he is asked after leaving the Masjid to relieve himself it will be permissible to inform the patient of the required medication. ('Fatawa Darul Uloom Deoband' volume 6 page 502, 'Raddul Muhtaar' volume 2 page 184,185)

Is it permissible for one performing I'etikaaf to leave the Masjid to attend his court hearing?

Question: - A certain person is performing I'etikaaf whereas he has a court hearing in the last ten days of Ramadaan for which he has to be present. In light of the above will it be permissible for him to leave the Masjid to attend the court case?

Answer: - If he leaves the Masjid to attend the court hearing his I'etikaaf will be nullified. If it was extremely necessary for him to attend the hearing then he will not be sinful and according to the standpoint of Sahibain (i.e. Imaam Muhammed (↦) and Imaam Abu Yusuf (↦) if he does not remain out of the Masjid for longer than half a day then his I'etikaaf will not be nullified.) In such extreme circumstances it will be permissible to practice upon this stance. ('Fatawa Raheemia' volume 5 page 211, 'Maraakiyul Falaah' page 409)

Is it permissible for one performing I'etikaaf to leave the Masjid in order to collect one's wages?

Question: - Here in England very few people perform I'etikaaf. The majority of those who perform I'etikaaf are those who work in factories, etc. They are required to sign and collect their wages once a week from the government office. If they do not go themselves they do not receive their wages. Will it be permissible for them to leave the Masjid in order to sign and collect their wages?

Answer: - If he is entirely dependent upon that wage then it will be permissible for him to leave the Masjid. However he should return immediately thereafter and as a matter of precaution he should make Qadhaa of

that one that day. If he is not dependent upon that wage then it will not be permissible for him to leave the Masjid. If he leaves then his I'etikaaf will be nullified for which he will be sinful. ('Fatawa Raheemia' volume 5 page 212)

Is it permissible to leave the Masjid to cut one's hair or make a Mustahab Ghusal?

Question: - Is it permissible for the one performing I'etikaaf to leave the Masjid to cut one's hair, take a bath (Mustahab Ghusal), etc?

Answer: - It is not permissible for the one performing I'etikaaf to leave the Masjid in order to cut his hair or have a Mustahab Ghusal as this will nullify his I'etikaaf. If it is completely necessary for him to cut his hair then he should do so in the Masjid after having laid down a sheet, etc, taking absolute precaution that the hair does not fall in the Masjid. ('Fatawa Raheemia' volume 5 page 201, 'Fatawa Aalamgheeri' volume 6 page 215)

Is it permissible for one to have his hair cut in the Masjid?

Question: - Is it permissible for one performing I'etikaaf to have his hair cut while in the Masjid?

Answer: - It is permissible for him to cut his own hair. If a barber cuts his hair then it depends on whether he takes remuneration or not. If he does not take remuneration then it will be permissible to have one's hair cut in the Masjid but if the barber charges a fee then it will not be permissible to have one's hair cut in the Masjid as it is not permissible to charge for a service while in the Masjid. In such an instance he should sit inside the Masjid and the barber outside while cutting his hair. ('Ahsanul Fatawa' volume 4 page 506)

Is it permissible for the one performing I'etikaaf to leave the Masjid to smoke, etc?

Question: - A certain individual performing I'etikaaf is a habitual smoker. He smokes more than ten cigarettes a night. Does this fall under a necessity or not? Is he permitted to leave the Masjid in such an instance? If he is permitted to do so then will it suffice to merely rinse the mouth or will he have to make a fresh Wudhu as well?

Answer: - One should endeavour to quit smoking before beginning I'etikaaf. If he is unable to do so then he should at least cut down the number of cigarettes he smokes in a day. If he insists on smoking then he should do so when he leaves the Masjid to relieve himself or take an obligatory bath. He should not leave the Masjid specifically to smoke. However if there is a dire necessity, in the sense that one may lose his

composure then it will be permissible for him to leave the Masjid as in such an instance it will fall under a necessity and will not nullify his I'etikaaf. ('Fatawa Rasheedia' volume 3 page 57)

It is permissible for the one performing I'etikaaf to leave the Masjid after the Maghrib Salaah in order to smoke; thereafter he should rinse his mouth and return to the Masjid. ('Fatawa Raheemia' volume 5 page 202)

Is it permissible to do work while in I'etikaaf?

Question: - I work in the post office. Is it permissible for me to do work related thereto while in I'etikaaf, if I do not speak to anyone?
Answer: - It is necessary for the one performing I'etikaaf to remain in the Masjid when in I'etikaaf. I'etikaaf cannot be valid without remaining in the Masjid. Form the narrations of 'Durre Mukhtaar' one learns that it is necessary for one performing I'etikaaf to remain in the Masjid. It will only be permissible for him to leave the Masjid to relieve himself, take an obligatory bath, perform Jumu'ah, etc. Based upon this it will be permissible for him to carry out his work while in I'etikaaf as well as talk to others, if necessary. However leaving the Masjid to carry out this work will nullify the I'etikaaf. It is not necessary to remain silent while

in I'etikaaf but it is Makruh (reprehensible) to indulge in futile or unnecessary discussions. ('Fatawa Darul Uloom Deoband' volume 6 page 513, 'Raddul Muhtaar' volume 2 page 185)

What is the ruling if one indulges in sexual intercourse while in I'etikaaf?

If one indulges in sexual intercourse, whether intentionally or unintentionally, while in I'etikaaf, either inside the Masjid or outside, in all instances the I'etikaaf will be nullified. Those acts which generally lead to intercourse, such as kissing, hugging, etc, are also impermissible while in I'etikaaf except that it will not nullify the I'etikaaf provided semen is not discharged while doing so. If semen is discharged when indulging in these acts then the I'etikaaf will be nullified. However if semen is discharged when merely thinking or daydreaming then the I'etikaaf will not be nullified. ('Behisti Zewar' volume 11 page 109)

In 'Sharhul Bidaayah' volume 1 page 211, 'Sharhut Tanweer' volume 1 page 158 and 'Kitaabul Fiqh' volume 1 page 950 the following explanation has been given,
"It is Haraam (forbidden) to carry out any acts of intimacy while in I'etikaaf. If semen is discharged when merely thinking, seeing or having a wet dream then the I'etikaaf will not be nullified, whether such an occurrence is common for him or not."

What is the ruling if one performing I'etikaaf is forcefully removed from the Masjid?

If anyone is forcefully removed from the Masjid then his I'etikaaf will no longer be valid. For example, if there is a warrant out for one's arrest and he is arrested by the police or he owes a certain person money and he forcefully removes him from the Masjid. Similarly if one leaves the Masjid for a legitimate Shar'ie reason or to relieve himself and is stopped by his creditor on route or falls ill, which results in him being delayed from returning to the Masjid, in all such instances one's I'etikaaf will no longer be valid. ('Behisti Zewar' volume 11 page 109, 'Shaamie' volume 2 page 183)

What is the ruling if one performing I'etikaaf falls unconscious or goes insane?

Imaam Abu Hanifah (↦) is of the opinion that if one remains unconscious for a few days then the I'etikaaf will be nullified. The same rule applies to one who has gone insane. However if one became drunk at night then the I'etikaaf will not be nullified.

Similarly the I'etikaaf will not be nullified by swearing, fighting or committing other similar vices. ('Kitaabul Fiqh' volume 1 page 954)

Is it permissible for the one performing I'etikaaf to be occupied in any worldly activity?

It is Makruh Tahreemi to become occupied in any worldly activity, without valid reason. For example to buy and sell or any other form of transaction. If a certain task is extremely important, for example there is no food at home and there is none upon whom he can rely on to transact on his behalf, and then it will be permissible for him to do so. Nevertheless it will still not be permissible to bring his goods into the Masjid if there is a fear that it will damage or take up place in the Masjid. If there is no fear of damaging or taking up place in the Masjid then according to a few scholars it will be permissible to bring his goods in the Masjid. ('Behisti Zewar' volume 11 page 110, 'Sharhut Tanweer' volume 1 page 157)

What is the ruling regarding leaving the Masjid in exceptional circumstances?

To leave the place of I'etikaaf in exceptional circumstances invalidates the I'etikaaf. For example to leave the Masjid in order to visit one who has fallen ill unexpectedly, to save one who is drowning or trapped in a fire, if the Masjid is about to collapse. Even though in such circumstances it is not a sin to leave the place of I'etikaaf but in fact compulsory to do so to save one's life, the I'etikaaf does not remain valid. ('Behisti Zewar' volume 11 page 109, 'Shaamie' volume 2 page 183)

Those acts which nullify the I'etikaaf and those that does not.

Question: - Do the following acts nullify the I'etikaaf or not?

1- To wash the hands and mouth with soap before performing Wudhu, when one has left the Masjid without intending to perform Wudhu.

2- To dry oneself in the Wudhu Khaana after having made Wudhu.

3- To remove one's watch before making Wudhu and place in the pocket in the Wudhu Khaana or to remove the watch and place it in the pocket while sitting down to make Wudhu.

4- To wait outside the toilet if there is a queue to use it.

5- To place one's topee or towel on the rail in the Wudhu Khaana before making Wudhu.

6- If he goes home to fetch food when there is none to bring food to him.

7- When returning home to fetch food, he learns that the food will be ready in a little while. Is it permissible for him to wait?

8- Wudhu has become obligatory upon him and there is only cold water which is not good for his health. Is it permissible for him to leave the Masjid to warm the water or return home to fetch warm water and remain there until it is warm?

9- If a person falls ill while in I'etikaaf and there are none to bring him medication or it is necessary for him to go to the doctor. In such an instance will it be permissible for him to leave the Masjid?

Answer: -

1- The I'etikaaf will be nullified.

2- The I'etikaaf will be nullified.

3- It is permissible.

4- It is permissible.

5- It is permissible.

6- It is permissible.

7 - It is permissible.

8- It is permissible. It is not permissible to make Tayammum an return to the Masjid when waiting for the water to warm up. It is permissible to leave the Masjid and wait for the water to warm up.

9- The I'etikaaf will be nullified if one leaves the Masjid to fetch medication and it will be necessary to make Qadhaa of that day. However he will not be sinful if he left the Masjid in dire circumstances even though the I'etikaaf was nullified and Qadhaa became incumbent upon him. ('Ahsanul Fatawa' volume 4 page 508, 'Raddul Muhtaar' volume 2 page 145)

What is the ruling if one performing I'etikaaf erroneously leaves the Masjid?

Question: - Will the I'etikaaf be nullified if one erroneously leaves the Masjid?

Answer: - The I'etikaaf will be nullified even if one leaves the Masjid erroneously. ('Ahsanul Fatawa' volume 4 page 497, 'Raddul Muhtaar' volume 2 page 182)

Even by mistake it is not permissible to leave the Masjid for one minute or even less. ('Behisti Zewar' volume 11 page 109, 'Sharah Bidaayah' volume 1 page 210)

For the one performing I'etikaaf to indulge in beneficial talks

To sit completely silent while in I'etikaaf is Makruh Tahreemi. Undoubtedly one should not speak lies or backbite but should remain engaged in the recitation of the Quraan, learning and teaching of Deeni matters or some other form of Ibaadat. In essence remaining silent is not a form of Ibaadat. ('Behisti Zewar' volume 11 page 110, 'Sharah Bidaayah' volume 1 page 121)

This is a short list of virtuous acts one may engage himself in,
1) Recitation of the Noble Quraan

2) Recitation of Durood, Istighfaar, Tasbeehaat, etc

3) To engage in beneficial discussions, learning and teaching, reading and listening to Islaamic literature

4) Giving advice and good council

5) Making I'etikaaf in the Jaamie Masjid ('Ramadaan kia he' page 148)

No particular Ibaadat has been specified for I'etikaaf. One may occupy himself with Salaah, recitation of the Quraan, reading and listening to Islaamic literature or the remembrance of Allaah and any other act of Ibaadat that his heart desires. ('Ahkaam Ramadaanul Mubarak Darul Uloom' page 10)

Those acts which are Makruh (Reprehensible) while in I'etikaaf

1) To sit completely silent, thinking it to be virtuous. Today many misinformed people think that sitting completely silent earns reward.

2) To fight, argue, make a noise and have immoral discussions.

3) To bring any article into the Masjid for the purpose of sale. ('Ramadaan kia he' page 149)

Etiquettes of I'etikaaf

The etiquettes of I'etikaaf are as follows,

1) To bring an extra pair of clothing when performing I'etikaaf as at times it becomes necessary to change one's clothing.

2) To spend the night before eid in the Masjid, if the period of I'etikaaf extends until eid so that one leaves the Masjid to proceed straight to the Eid Salaah. In this manner he will immediately begin another Ibaadat (the Eid Salaah) after one Ibaadat (I'etikaaf) has ended.

3) To remain in the inner section of the Masjid, while in I'etikaaf, to avoid engaging in futile discussions.

4) To perform one's I'etikaaf in the month of Ramadaan, especially in the last ten days of Ramadaan with the hope of finding the night of power (Laylatul Qadr), as the possibilities are higher for it to be in the last ten nights.

5) I'etikaaf should not be less than ten days.

6) Not to engage in any unnecessary worldly discussions.

7) To choose the best Masjid to perform one's I'etikaaf. For example, Masjid Haraam in Makkah, then Masjidun Nabawi, then Masjidul Aqsa for those people who live close to these Masaajid. After these three Masaajid the Jamie Masjid is best.

8) To remain engaged in the recitation of the Quraan and study of Hadeeth while in I'etikaaf as well as other subjects related to Deen. ('Kitaabul Fiqh' volume 1 page 954)

Those acts which are prohibited while in I'etikaaf

According to the Hanafi school of thought a few acts are Makruh Tahreemi while in I'etikaaf,

1) To remain silent with the notion that it earns more reward. If one remains silent without this in mind then it will not be Makruh as remaining silent instead of committing sins by means of the tongue is undoubtedly a great Ibaadat.

2) To bring goods into the Masjid with the intention of sale is Makruh Tahreemi. However to perform those transactions which are necessary for his livelihood and that of his family may be carried out in the Masjid on condition that the goods are not present. ('Kitaabul Fiqh' volume 1 page 956)

One misconception

Some people are under the misconception that it is impermissible for the one performing I'etikaaf to talk to anyone when he leaves the Masjid for a valid reason. This is completely incorrect as it is permissible for him to talk while walking. It will only be impermissible if he stops to talk to someone or stops to engage in some other activity. ('Ramadaan kia he' page 151)

I'etikaaf and the stance of the Hanafi school of thought

According to the Hanafi school of thought, there are two instances in which the one performing I'etikaaf may want to leave the Masjid.

1) The I'etikaaf performed is in fulfilment of a vow. In this instance it will be impermissible to leave the Masjid under all circumstances, whether it be day or night, intentionally or unintentionally. Thus if he is compelled to leave the Masjid or leaves the Masjid without a valid excuse, his I'etikaaf will be nullified.

There are three possibilities for which one may leave the Masjid,

i) Natural reasons, such as to relieve himself or to have an obligatory bath if one has a wet dream, etc. In this instance it will be permissible for him to leave the Masjid, only for that period of time that it takes to complete these necessities.

ii) Valid Shar'ie excuse. For example, to attend the Jumu'ah Salaah in another Masjid if it is not performed in the Masjid one makes I'etikaaf in. In this instance he should leave the Masjid at such a time that allows him to reach the other Masjid and perform the Sunnat Salaah before Jumu'ah. After the Jumu'ah Salaah it is only permissible to remain in the Masjid for that period of time that it takes him to perform the six Sunnat. If he remains in the Masjid longer then this then the I'etikaaf will not be nullified but to do so is Makruh Tanzeehi as he changed the place of making I'etikaaf without necessity.

iii) To leave the Masjid under compulsion. For example, if one's life and wealth is no longer safe in that Masjid or the Masjid is about to collapse. In such instances one should leave that Masjid and immediately proceed to another Masjid with the intention of I'etikaaf.

2) The I'etikaaf is Nafl (i.e. not in fulfilment of a vow). In this instance there will be no problem even if one leaves the Masjid without a valid excuse as a Nafl I'etikaaf does not become nullified if too much time is spent out of the Masjid. In the case of a Nafl I'etikaaf, it will not break if one leaves the Masjid but will come to an end. In fact if he again returns to the Masjid with the intention of I'etikaaf he will receive a

separate reward for this I'etikaaf. However in a Waajib I'etikaaf it is a sin to leave the Masjid without a valid excuse and the I'etikaaf will be nullified.

These laws are only applicable if the I'etikaaf was Waajib in nature and the intention made for a consecutive number of days. If it was just a general vow to perform I'etikaaf or for a specific number of days without specifying it to be a consecutive number of days then it will be permissible to leave the Masjid without valid excuse as well. However once one leaves the Masjid that I'etikaaf will end and he will have to renew his intention when he returns to the Masjid. If he makes the intention to return before leaving the Masjid or he leaves only to relieve himself then it will not be necessary to renew his intention. This same rule applies to a Nafl I'etikaaf as well. ('Kitaabul Fiqh' volume 1 page 953)

Proof for collective I'etikaaf

Question: - Is it proven that the Sahabah also performed I'etikaaf consistently?

Answer: - Firstly it needs to be said that the actual objective of I'etikaaf was prevalent in the daily lives of the Sahabah. Today we fail to achieve this objective even while in I'etikaaf. Nevertheless it has been proven that the Sahabah also performed I'etikaaf consistently.

'Muslim' volume 1 page 370, Rasulullaah □ performed I'etikaaf in the first ten days of Ramadaan and the Sahabah along with him. Rasulullaah □ then performed I'etikaaf for the second ten nights after which he said to the Sahabah, "I performed I'etikaaf in the first ten nights in search of 'Laylatul Qadr', I performed I'etikaaf in the second ten nights for the same reason then an angel informed me that it is in the last ten nights (therefore perform I'etikaaf in them as well). Whoever among wishes to may perform I'etikaaf in the last ten nights as well." Rasulullaah □ then performed I'etikaaf of the last ten nights and the Sahabah as well.

In 'Bukhaari' volume 1 page 271 it has been reported that Rasulullaah □, "Whoever performed I'etikaaf with me of the first ten nights should perform I'etikaaf with me of the last ten nights as well."
From 'Muslim' volume 1 page 371, one learns that tents were erected for the beloved wives of Rasulullaah □ as well even though Rasulullaah □ did not approve, either due to the possibility of their lack of sincerity (as it seemed that they had gathered in the Masjid more out mutual rivalry to be closer to Rasulullaah □ then to actually perform I'etikaaf) or due to Rasulullaah's □ sense of honour as there would be men in the Masjid as

well, Munafiqeen, Bedouins, others as well and they will have to leave the Masjid to answer the call of nature. It could be that Rasulullaah prevented them from performing I'etikaaf as it would hinder his objective void of separating himself from the outside world and his wives. ('Sharah Muslim' by Imaam Nawawi (↦) volume 1 page 371)
(taken from 'Malfoozaat Faqeehul Ummat' of Hadhrat Moulana Mufti Mahmood Hasan Sahib, volume 3 page 46)

Those acts which are Mustahab (preferable) in I'etikaaf

These are those acts which are Mustahab (preferable) in I'etikaaf. One should endeavour to fulfil them all so that he may achieve the maximum benefit of his I'etikaaf.

1) To have virtuous and beneficial discussions.

2) To remain in I'etikaaf for the entire last ten days of Ramadaan.

3) To perform I'etikaaf as far as possible in a Jaamie Masjid.
4) To spend all one's time, according to one's ability, in the worship of Allaah Ta'ala. For example, to perform Nafl Salaah, recite the Quraan, study authentic and recognised Islaamic literature, read the life stories of Rasulullaah , the Ambiyaa ◦, the illustrious Sahabah and the Auliyaa (friends) of Allaah Ta'ala as well as their sayings and teachings. Read books pertaining to the laws of Islaam but do not attempt to interpret that which you do not understand on your own rather seek guidance from a reliable Aalim.

5) To engage oneself in the Sunnat Athkaar. The most elevated of all Dhikr one can make is Subhanallaah, Alhamdulillaah, Allaahu Akbar, Kalimah Tayyibah, Laa howla wala Quwata il-laah billaah.
In addition one should recite any form of Istighfaar that one might know.
All Dhikr should be made with undivided attention to Allaah.

6) To recite abundant Durood upon Rasulullaah . The most excellent Durood that one may recite is Durood Ibraheem.

7) When one performs Salaatut Tasbeeh ten types of sins are forgiven therefore one should endeavour to perform it every day.

8) One should strive to perform the following Salaat without fail, Ishraaq, Chaasht, Sunnats of Zuhr, Awwaabeen and Tahajjud. One should also be mindful of performing Tahiyyatul Masjid and Tahiyyatul Wudhu.
9) One should remain engaged in the remembrance of Allaah between Fajr and as well as between Asr and Maghrib.

10) On the nights of Qadr (the last ten odd nights) one should remain awake in the worship of Allaah. One should endeavour to recite a portion from 'Manaajaat Maqbool' daily. Many excellent Duas (supplication) from both the Noble Quraan and Hadeeth have been collected in this book.

11) Both erecting a curtain as well as not doing so has been proven from Rasulullaah . If one fears that erecting a curtain will lead to haughtiness and showing off then it should be used. However if there is no fear of the above then it would be better to erect a curtain for more privacy. If the curtain obstructs the Sufoof (rows) for Salaah from being completed then it should be removed before Salaah begins. The same applies for one's bedding, etc.

12) As far as possible one should endeavour not to cause any harm, either by word or action, to anyone else that may be in the Masjid. ('Fatawa Aalamgheeri', 'Fathul Qadeer')

Those acts which are permissible in I'etikaaf

Certain acts are permissible and permitted for the one performing I'etikaaf.

1) The one performing I'etikaaf should eat, drink, sleep, sit and rest in the Masjid. All of these acts are permitted in the Masjid for the one performing I'etikaaf. ('Raddul Muhtaar')
2) To discuss issues relating to one's children or even sales related is permitted according to necessity. ('Raddul Muhtaar')

3) One performing I'etikaaf may keep a certain amount of food and drink as well as other items of necessity. However it should not be to the extent that it obstructs the area of Salaah. One may also keep Islaamic literature for the purpose of reading. ('Raddul Muhtaar')

4) If the need arises to purchase any item of food then one performing I'etikaaf may ask to see the item in the Masjid so that the wrong item is not bought. ('Raddul Muhtaar')

5) One performing I'etikaaf may keep bedding as well as a few basic dishes from which to eat, drink and wash one's hands, etc.

6) If one performing I'etikaaf is a businessman or a shop owner then he may give instructions to his manager or employees or enquire about them. If there be a need to talk to any of the customers then he may do so according to necessity. ('Badaai')

7) He may change his clothing, use perfume, apply oil to his beard and hair as well as comb his hair. ('Badaai')

8) He may perform a second Nikaah while in I'etikaaf. If he has given his wife a Talaaq Raj'ie (revocable divorce) he may revoke it verbally while in I'etikaaf. ('Badaai')

9) If he decides to wash his head, beard or any part of his body, even rinse his mouth then he should be careful not to soil the Masjid. When applying oil one should take care not to stain any part of the Masjid. If this cannot be avoided then it will not be permitted to do any of the above. ('Badaai')

10) If he remains silent with the intention of resting, or if his personality is such or he wishes to safeguard himself from futile talk then it will be permissible for him to remain silent.

11) To discuss matters of Deen while in I'etikaaf is a means of reward. To talk of other issues, which are not sinful, is allowed and even to talk of worldly matters is not forbidden but should not become a routine. ('Haashiyah Sharnublali')

12) It is permissible for him to cut his nails, trim his moustache and cut his hair while in I'etikaaf, provided his nails, hair, etc do not pollute the Masjid. ('Fathul Baarie')

Note: - All of these aspects would apply to that person who performs I'etikaaf for one month or more. It is not appropriate for one spending only ten days in I'etikaaf to carry out these acts. He may continue with

these actions after he has completed his I'etikaaf. It is permissible for him to continue teaching the Quraan or other Islaamic subjects without remuneration while in I'etikaaf. ('Bahrur Raa'iq')

Women visiting one performing I'etikaaf

If it be necessary then one's wife and other female blood relations, such as one's mother, daughter, sister, etc, may visit him in the Masjid while performing I'etikaaf, on condition that it is not the time of Salaah and that they enter while in Hijaab, as explained in Hadeeth.
If another person sees any of these women with the one performing I'etikaaf then he should clarify the matter immediately that this is my wife, etc, so that they do not think ill of him. This has been proven from Rasulullaah □.

Those acts which are prohibited while in I'etikaaf

Certain acts are prohibited while in I'etikaaf while others are strictly forbidden and impermissible. One should ensure to abstain from all such acts.

- To have intercourse, kiss, caress or fondle one's wife while in I'etikaaf, whether intentionally or unintentionally, during the night or the day, in the Masjid or at home are all forbidden.

Note: - From which of the above actions the I'etikaaf will be nullified will be discussed further on.

- Certain acts are forbidden under all circumstances and become more detested when perpetrated while in I'etikaaf. For example, to backbite, carry tales, fight, argue, speak lies, take false oaths, false accusation, to cause harm to another Muslim, to find faults with others, to embarrass another, to boast, brag or be haughty. One should abstain from these and other similar acts. ('Shaamie')

- Those discussions which earn neither reward nor punishment, are permitted in the Masjid if the need arises. However to talk of worldly matters unnecessarily in the Masjid inevitably wipes away one's good deeds. ('Durre Mukhtaar')

- It is prohibited for one performing I'etikaaf to call someone merely to discuss worldly matters without necessity. To assemble in the Masjid for such discussions is impermissible.

To read the newspaper while in I'etikaaf

It is not permissible for the one in I'etikaaf to read books or magazines containing tales of fiction, materialistic ideals, anti-Islaamic propaganda and immoral stories. Similarly it is not permissible to read the newspaper while in I'etikaaf as it is rarely void of pictures which are forbidden to bring into the Masjid. Therefore one performing I'etikaaf should avoid such things and should rather concentrate on the objective of I'etikaaf. ('I'etikaaf kie Fazaail awr Masa'il')

- It is Makruh Tahreemi to remain completely silent with the perception that it is a form of Ibaadat. It one does not think it to be an Ibaadat then it will not be Makruh. ('Bahrur Raa'iq')

- It is impermissible to bring goods into the Masjid for the purpose of resale. To discuss business transactions in the Masjid without necessity is also Makruh. ('Durre Mukhtaar', 'Bahr')

- It is not permissible for the one performing I'etikaaf to do any form of work in the Masjid for which he is remunerated, whether it be Islaamic related or otherwise. ('Ashbaah', Shaamie')

Those acts which nullify the I'etikaaf

Certain acts nullify the I'etikaaf, whether it be Sunnat or Waajib. It should be borne in mind that these rules do not apply to a Nafl I'etikaaf. The laws relating to Nafl I'etikaaf will be explained later.

- One performing I'etikaaf should not leave the Masjid without a valid excuse. He should remain in the Masjid at all times, night and day. ('Fatawa Aalamgheeri')

- If the one performing I'etikaaf leaves the Masjid for even one minute without a valid reason then according to Imaam Abu Hanifah (↦) his I'etikaaf will be nullified. ('Fatawa Aalamgheeri')

- If he leaves the Masjid without valid excuse his I'etikaaf will be nullified, whether he left intentionally or unintentionally. ('Fatawa Aalamgheeri')

- If one performing I'etikaaf leaves the Masjid to visit a friend or relative who is sick or to attend their Janaazah then the I'etikaaf will be nullified but he will not be sinful for having done so. If there is none to

tend to this sick person except the one performing I’etikaaf and his life is at stake then he should abandon his I'etikaaf to tend to the sick person. He may make Qadhaa of his I'etikaaf at another time. Similarly if there is a funeral and there is no one else to bath, clothe and bury the deceased then he should abandon his I'etikaaf and make Qadhaa later. ('Bahrur Raa'iq')
-When he leaves the Masjid to bath, clothe, bury the deceased, perform or participate in his Janaazah Salaah and funeral then his I'etikaaf is nullified. One should not nullify his I'etikaaf except out of extreme necessity. Even so, if nothing can be done without him then he should nullify his I'etikaaf and make Qadhaa later. ('Fatawa Aalamgheeri')

- He left the Masjid with a valid reason but was stopped outside the Masjid by his creditor and he remained there talking to him. In such an instance Imaam Abu Hanifah (↦) says his I'etikaaf becomes nullified. Therefore he should not stop to talk but should talk while walking and ask him to come into the Masjid. If he stops for even a minute outside the Masjid then his I'etikaaf will be nullified. ('Fatawa Aalamgheeri')

- If he falls ill and can no longer stay in the Masjid then he may return home. His I'etikaaf will be nullified but he will not be sinful. ('Bahrur Raa'iq')

- If he fears for his life and wealth and can do nothing to protect it while in I'etikaaf, he may abandon his I'etikaaf to go home and will not be sinful for doing so. ('Bahrur Raa'iq')

- One performing I'etikaaf was forcefully removed from the Masjid. For example, if there was a warrant out for his arrest or was forcefully removed by his creditor. In such an instance his I'etikaaf will be nullified but he will not be sinful. ('Fatawa Qaadhi Khan')

- The Masjid began to collapse, was overrun by floods or someone fell into a well or was trapped in a fire then it will be Waajib for him to leave the Masjid to save himself or the next person. He will not be sinful for leaving the Masjid but his I'etikaaf will nullified. ('Ilmul Fiqh')

One advice

Before leaving the Masjid in the above mentioned instances one should first seek advice from those experienced in these matters. If a solution can be reached whereby one's objective may be fulfilled without leaving the Masjid then one should not leave the Masjid. It is not permissible to leave the Masjid at the

slightest sign of trouble but if such extreme circumstances present themselves, making it impossible to remain in the Masjid then one should abandon his I'etikaaf.

- He forgot that he was in I'etikaaf and left the Masjid, his I'etikaaf will be nullified regardless if he remembers immediately or after some time however he will not be sinful. ('Fatawa Qaadhi Khan')

- If he has intercourse while in I'etikaaf then his I'etikaaf will be nullified regardless of whether it happened in the night or day, intentionally or unintentionally, whether he discharged or not, in all instances his I'etikaaf will be nullified. ('Fatawa Qaadhi Khan')

- If he discharged while touching, fondling, kissing or caressing his wife in any other area besides the private parts then his I'etikaaf will be nullified. If he does not discharge then his I'etikaaf will not be nullified. ('Fatawa Qaadhi Khan')

- If he cast a lustful gaze at a strange woman or began to fantasize about her then his I'etikaaf will not be nullified regardless of whether he discharges or not. ('Fatawa Qaadhi Khan')

However all of these acts are Haraam (forbidden) and one should abstain from indulging in them especially when one is in I'etikaaf.

- He got into an argument with another person and (Allaah forbid) began swearing and using abusive language, his I'etikaaf will not be nullified but he will be sinful for acting in such a manner. ('Fatawa Qaadhi Khan')

- If while remaining in the Masjid he only places his hand or head out of the Masjid (with the rest of his body still in the Masjid) then his I'etikaaf will not be nullified. ('Fatawa Qaadhi Khan')
- He should not leave the Masjid to spit, clean his nose, wash his hands before or after eating, gargled his mouth as the Wudhu Khaana was outside the Masjid and it is possible for this to be done inside the Masjid. One should keep a little sand in a small container which he should use for spitting and blowing his nose. He should also keep another container of water for washing his hands. If possible then he should lean into the Wudhu Khaana to spit, etc with the rest of his body still in the Masjid as it is permissible to stick one's hand or head out of the Masjid provided the rest of his body is still in the Masjid. ('Bahrur Raa'iq')

- If he leaves the boundaries of the Masjid due to the extensive heat or to rest in the sunlight when it is too cold then his I'etikaaf will be nullified. ('Bahrur Raa'iq')
- He should make arrangements for food to be brought to him whether it be from his home or delivered from a restaurant. Once these arrangements are made it will not be permissible for him to leave the Masjid to fetch his own food. If he does leave the Masjid then his I'etikaaf will be nullified. ('Bahrur Raa'iq')

- If no arrangement could be made for food to be brought to him then it will be permissible for him to fetch food from his home or a restaurant. However one should not linger there unnecessarily, at the least one should inform them that he will be arriving at a certain time so that the food may be prepared in advance. One may leave the Masjid to fetch food only after the sun has set, not a moment before, as there is any necessity before sunset. After the sun has set one has until the time of Sehri expires to fetch food thereafter it will not be permissible to leave the Masjid. The food should be consumed inside the Masjid. ('Bahrur Raa'iq')

- It is possible for someone to bring food to the Masjid but he is unreliable and makes many excuses, in such an instance it would be permissible for one performing I'etikaaf to fetch the food himself. Similarly if one

charges exorbitant fees for bringing food to the Masjid then too it would be permissible for him to fetch the food by himself. ('Ruhul Bahwaar')

- If he is extremely thirsty and there is no water in the Masjid or anyone to bring water for him then it will be permissible for him to leave the Masjid and quickly fetch water. If there is no water in the Masjid area then it will be permissible for him to fetch water from elsewhere. Such instances normally arise in the summer months at the time of Sehri. ('Bahrur Raa'iq')

- If one performing I'etikaaf intentionally breaks his fast then at the same time his I'etikaaf will be nullified and since the fast does not break if one eats accidently, the I'etikaaf too will not be nullified. ('Bahrur Raa'iq')

- If he leaves the Masjid to fetch medication then his I'etikaaf will be nullified. Someone else should bring the medication for him. If he needs to see the doctor then the doctor should be called to the Masjid. ('I'etikaaf kie Fazaail awr Masa'il')

- The I'etikaaf will not be nullified if one has a wet dream, regardless of the number of times or whether experienced in the day or night. ('Fatawa Aalamgheeri')

- The I'etikaaf will not be nullified if he steals another's possessions or consumes something belonging to another without permission however he will be sinful for doing such an act. ('Fatawa Aalamgheeri')

- If one performing I'etikaaf falls unconscious, goes insane or becomes affected by a Jinn for longer then one day and night then one would have to make Qadhaa of that one day, breaking the consecutiveness of the I'etikaaf, thus nullifying the I'etikaaf. If regains consciousness before one day and night has expired then the I'etikaaf will not be nullified. ('Fatawa Aalamgheeri')

Needs which might arise for the one performing I'etikaaf

The illustrious Fuqahaa have divided all the needs which might arise for the one performing I'etikaaf into three groups.

1- Shar'ie

2- Natural

3- Necessity

The rules and laws pertaining to each of these groups will now be discussed individually.

Laws pertaining to Shar'ie needs

Definition: - Those acts which are Fardh (obligatory) or Waajib (compulsory) according to the Shariaat but cannot be performed in the Masjid wherein one is performing I'etikaaf are defined as Shar'ie needs. For example, the Salaah of Jumu'ah and both eids. ('Bahrur Raa'iq')

- If Jumu'ah salaah does not take place in the Masjid of I'etikaaf then he should leave for that Jaamie Masjid at such a time that allows him to read two Raqaats of Tahiyyatul Masjid and the four Sunnat before the Khutbah. The estimation of the time that it would take one to perform this with ease rests upon the individual. A slight error in judgement will cause no harm. After the Jumu'ah Salaah one may remain in the

Masjid to perform six Raqaats Sunnat as well as his Nafl Salaah and thereafter return to the Masjid of I'etikaaf. ('Durre Mukhtaar')

- Even though it is permissible to remain in the Jaamie Masjid for a longer period of time after performing the Sunnat Salaah, it is Makruh Tanzeehi as he has abandoned (in a sense) the Masjid in which he has made I'etikaaf compulsory. ('Durre Mukhtaar')

- If he leaves to perform his Jumu'ah Salaah in the Jaamie Masjid and decides to remain there for one night or less or even complete the remaining days of his I'etikaaf there then too it will be permissible (i.e. the I'etikaaf will not be nullified) but it is Makruh to do so. ('Badaai')

- If he could not perform his Salaah with Jamaat due to some reason or the other, for example he went to relieve himself and on returning discovered that the Salaah was over. It will not be permissible for him to leave the Masjid in order to perform his Salaah in another Masjid.

- If he left the Masjid to relieve himself, then he realised that he will miss Salaah with Jamaat in the Masjid of I'etikaaf and on route there is another Masjid where Salaah is about to commence, it will be permissible for him to perform his Salaah in that Masjid and then return to the Masjid of I'etikaaf. ('Raddul Muhtaar')

One rule

If he leaves the Masjid for a Shar'ie reason or to relieve himself, it will be permissible for him to carry out any act of Ibaadat while on route. For example, if he encountered a sick person on route and stopped to meet him or saw the Janaazah Salaah about to begin and joined in. There is no harm in doing so as these acts constitute Ibaadat as well. However it is not permissible to leave the Masjid with the sole intention to participate in these acts. One should understand the difference in the two rulings. It is not permissible to leave the Masjid to participate in these acts but if one leaves the Masjid with a valid reason and then by chance happens to stumble across such a scenario then it would be permissible for him to participate in them. ('Raddul Muhtaar')

- It is a sin to perform I'etikaaf on the day of Eid but if one does perform I'etikaaf on the day of Eid then he should attend the Eid Salaah in the same manner that one would attend the Jumu'ah Salaah and return to the Masjid immediately after the Salaah. Attending the Eid Salaah falls under a Shar'ie need. ('Durre Mukhtaar')

The laws of Adhaan for the one performing I'etikaaf

-If the Adhaan room is situated in the Masjid then it is permissible for one performing I'etikaaf to call out the Adhaan whether this duty has been allocated to him or not. In this instance it is also permissible for him to enter the Adhaan room for any other reason, such as to eat, sleep, etc. ('Badaai')

- If the Adhaan room is situated adjacent to the Masjid but its entrance is in the Masjid then it will be permissible for one performing I'etikaaf to enter the room whether it be to call out the Adhaan or some other reason. ('Shaamie')

- If the Adhaan room is situated outside of the Masjid and its entrance also situated outside the Masjid then one performing I'etikaaf may only go there to call out the Adhaan. It is not permissible to enter this room for any other reason such as to eat, drink, sleep, etc, while performing I'etikaaf. One should return to the Masjid immediately after calling out the Adhaan. ('Shaamie')

- The laws mentioned above only apply to a Waajib or Sunnat I'etikaaf. If one is performing a Nafl I'etikaaf then he may enter the Adhaan room whenever he pleases. ('Fatawa Aalamgheeri')

Laws pertaining to natural needs

Definition: - Those needs which are not in one's control and cannot be performed in the Masjid are defined as natural needs. For example, relieving oneself, taking an obligatory bath.

- When one leaves the Masjid for a natural need then as far as possible one should fulfil his need at the closest possible place. For example, his house is far from the Masjid and a close friend lives close to the Masjid, the one performing I'etikaaf has two houses one far and one close, there is a public toilet situated close to the Masjid then one should relieve himself in the toilet closest to the Masjid. However if he feels uncomfortable, either by inconveniencing other people or for some other reason, to the extent that he will be unable to relive himself then it will be permissible to proceed to a further point where he can do so with ease. ('Shaamie')

- He should return to the Masjid immediately after relieving himself or taking bath and not linger at home unnecessarily. ('Shaamie')

- One feels the urge to pass wind, if possible then one should do so outside of the Masjid. He will be excused if he unintentionally passes wind inside the Masjid. ('Imdaadul Fatawa')

- If one leaves the Masjid with a valid excuse then he should walk at his normal pace. It is not necessary to walk fast. In fact it would be better for him to walk at a slightly slow pace as it would make it easier to make and reply the Salaam. Sometimes people wish to talk or personally greet another person, not realizing they are in I'etikaaf. In this manner it will be possible to do all of the above without having to stop. When one walks fast then there is a greater possibility of being stopped by another for this purpose and if one stops for even a minute then the I'etikaaf will be nullified. Therefore it is better to walk at a slightly slower pace even though it is permissible to walk at whatever pace one desire. ('Badaai')

- There are two places where one could make Wudhu, one is far and the other is close. It would be better to make Wudhu at the closer place but if there is more difficulty in doing so then it would be permissible to

make Wudhu at the further point. The same rule applies to the bathroom and toilets that one should try to use the closest one possible. ('Shaamie')

Laws pertaining to necessity

Definition: - Such extreme circumstances which result in one having to abandon I'etikaaf are defined as necessity. ('Maraakiyul Falaah')
For example,
-The Masjid begins to collapse and one's life is at stake.
-An oppressive ruler sends the police to arrest one wrongfully.

-One has to testify in such a case where it is obligatory for one to testify in as another's right may be usurped if he does not testify and there is no other witness.

- Someone is drowning or is trapped in a fire and there is no one else to save them.

- One falls severely ill.

- The safety of one's family or wealth is at stake.

- The Janaazah Salaah needs to be performed and there is no one to perform the Salaah.

- The order for Jihaad is given and Jihaad becomes Fardh on every individual.

- One was removed forcefully from the Masjid.

- The Masjid has been abandoned and the five daily Salaah no longer takes place in the Masjid.

All of the above examples are deemed as instances of necessity. In most of the above scenarios it becomes Waajib and Fardh to abandon one's I'etikaaf and one will not be sinful for having done so. Nevertheless the I'etikaaf will be nullified and what has to be done in this event has already been mentioned under the discussion of those things that nullify the I'etikaaf.

Laws pertaining to the area of I'etikaaf

The following laws only apply to men. Any specific laws relating to women whom one wishes to enquire should be done so from the Ulama of the locality.

Before beginning I'etikaaf one should decide which of the three I'etikaaf (Sunnat, Waajib and Nafl) one wishes to perform. He should also ascertain whether I'etikaaf is permissible in the intended Masjid.

- A Sunnat and Waajib I'etikaaf may only be performed in that Masjid wherein the five daily Salaah are performed regularly. ('Badaai')

- A Sunnat or Waajib I'etikaaf will not be valid in that Masjid wherein only three or four Salaah are performed with Jamaat. One may only perform a Nafl I'etikaaf in that Masjid. ('Badaai')

- Men have to perform any type of I'etikaaf in a Masjid. If a man performs I'etikaaf at home then it will not be valid. ('Badaai')

The boundaries of the Masjid when performing I'etikaaf

- The roof of the Masjid is included as part of the Masjid therefore one performing I'etikaaf may rest on the roof of the Masjid as long as the staircase is within the Masjid boundary. If the staircase is situated outside the Masjid then it will not be permissible to go to the roof. However if one makes the intention when beginning his I'etikaaf that he will use the staircase (located outside the Masjid) to go to the roof then it will be permissible to use the staircase and his I'etikaaf will not be nullified. ('Bahrur Raa'iq')

- The entire Masjid property is commonly regarded as the Masjid but in the discussion of I'etikaaf 'Masjid' will only refer to that area which has been designated for the performance of Salaah. One may also understand as the area of the Masjid wherein one cannot make Wudhu and wherein one is not permitted to enter when in the state of major impurity. Generally this area extends until the courtyard of the Masjid. ('Bahrur Raa'iq')

Those areas of the Masjid which are impermissible to enter while in I'etikaaf

- Those areas of the Masjid which have been built for other necessities such as the Wudhu Khaana, bathrooms, toilets, Imaams and Muadhins quarters, etc even if they be situated on the Masjid premises are not regarded as part of the Masjid. It will not be permissible for one performing I'etikaaf to remain in these areas except where the Shariaat has granted permission due to necessity such as the Wudhu Khaana, toilets and bathroom. It would be permissible to enter these areas of the Masjid if the necessity arises. ('Jamie'ur Rumooz')

- There is a pond situated in the centre of the Masjid courtyard, it would be permissible to make Wudhu from it but all other actions such as washing one's hands after eating, etc will be impermissible. This rule applies to every Wudhu Khaana (i.e. one may enter to make Wudhu only). ('Jamie'ur Rumooz')

- It is not permissible to perform I'etikaaf in the place where the Eid Salaah or Janaazah Salaat is performed. ('Jamie'ur Rumooz')

Important advice

One should take careful note of those areas which are impermissible to enter without a legitimate Shar'ie or natural need as many a time due to carelessness or lack of understanding those performing I'etikaaf proceed to these areas to wash their hands, rinse their mouths, clean their dishes and other unnecessary tasks which results in their I'etikaaf becoming nullified. They do not even realise that their I'etikaaf has been nullified. One should always remember that to leave the Masjid and proceed to any of the above mentioned areas, even for a minute, without a valid excuse will nullify the I'etikaaf.

The ruling regarding the walls of the Masjid

- Those walls of the Masjid upon which the actual Masjid is built, is regarded as part of the Masjid. Therefore if a Mehraab, shelf, cupboard or window is built or attached to any of these walls then it would be permissible to enter these areas when performing I'etikaaf. ('Bahrur Raa'iq')

- Any wall that has been built away from the Masjid and there is doubt as to whether the one who built the Masjid included it within the Masjid boundary or not, or even if there is no wall but a doubt exists as to whether a certain portion is included in the Masjid or not, it will not be permissible to proceed to these areas until one establishes whether or not it is included in the Masjid. ('Imdaadul Fatawa')

The ruling regarding that Masjid which has a number of floors

- One may perform I'etikaaf on any floor in that Masjid consisting of two or more floors. It will be permissible to proceed to any floor even if I'etikaaf was begun on a particular floor on condition that the staircase is in the Masjid. Even if a few stairs are situated outside of the Masjid boundary, it will not be permissible to proceed to the next floor. If the staircase is situated outside the Masjid and it is necessary for one to proceed to the next floor then he should make the intention when beginning his I'etikaaf that he will use the staircase to go to the next floor. By making the above intention it will be permissible to use the staircase to alternate between floors. This type of condition is called 'Istithnaa' (exclusion). ('Shaamie')

- Leaving the Masjid out of Shar'ie necessity or to relieve oneself are automatically excluded in one's intention and there is no need to do so separately. This means it is not necessary for one to make the intention when beginning his I'etikaaf that he will leave the Masjid to relieve himself or if a Shar'ie necessity arises. The Shariaat has already permitted one to leave the Masjid for such necessity and are therefore automatically included in one's intention. ('Shaamie', 'Jaamiul Rumooz')

What is the ruling if one performing I'etikaaf has a wet dream?

The I'etikaaf will not be affected in any way regardless if it occurs in the day or during the night. One should make Tayammum as soon as one opens his eyes and realises that he has had a wet dream, he should keep a small container of sand for this purpose, thereafter he should immediately proceed to make Ghusal. ('Badaai')

He may make the arrangements for his Ghusal himself, if another makes these arrangements for him then too it would be permissible. For example, if someone else has volunteered to fetch water, etc then he may remain in the Masjid after making Tayammum until his bath water is ready.

- If he experience a wet dream in winter and is unable to take a bath with cold water as it would be injurious to his health then he may remain in the Masjid after making Tayammum. In the interim he should inform his household so that they may make arrangements for hot water. If hot water is available close by, either at a friend's home or public baths then one may make his Ghusal there. If possible one should inform them before hand and immediately return to the Masjid after taking a bath. ('Shaamie')

Taking a bath to cool down

It is not permissible to leave the Masjid to take a bath to cool down in the event of extreme weather conditions. ('Imdaadul Fatawa') If he leaves the Masjid then his I'etikaaf will be nullified.

- It is not permissible for him to leave the Masjid to take a bath on the day of Jumu'ah. However if one left the Masjid prior to the Jumu'ah Salaat due to Shar'ie necessity or to relieve himself the he may quickly take a bath on his return to the Masjid, as taking a bath on the day of Jumu'ah is Sunnat and therefore regarded as an Ibaadat. Hence it would be permissible to do so as in such an instance to carry out other forms of Ibaadat is permissible. ('Imdaadul Fatawa')

Making Wudhu while in I'etikaaf

- It is permissible for one performing I'etikaaf to leave the Masjid at any time to make Wudhu for any Salaah, whether it be Fardh, Waajib, Sunnat, Nafl or Qadhaa Salaah, to recite the Quraan or perform Sajdah Tilaawat as Wudhu is a precondition for all of the above. However it would not be permissible to leave the Masjid to make Wudhu for those acts wherein Wudhu is not a precondition such as making Wudhu for Salaah when one already has Wudhu and making Wudhu to make Dhikr (remembrance of Allaah). In these

instances to make Wudhu is Mustahab (preferable) and not a condition therefore in these instances one should not leave the Masjid to make Wudhu. ('Bahrur Raa'iq')
- If his body or clothes become impure then it would be permissible for him to leave the Masjid to wash them as it is Waajib to protect the Masjid form impure items. ('Shaamie')

- If there is no water in the Masjid then he may go to any place from which water can be obtained quickly. If he has to go to his house, then too it would be permissible regardless of whether he makes Wudhu at home or brings the water to make Wudhu in the Masjid. He should not stop anywhere unnecessarily. ('Jamie'ur Rumooz')

The method of making Qadhaa of a Sunnat I'etikaaf

Question: - If one is performing Sunnat I'etikaaf in the last ten days of Ramadaan and he leaves the Masjid to take a bath for the day of Jumu'ah or to cool down, Does this nullify his I'etikaaf or is it permissible to do so? Does leaving the Masjid mean leaving the Masjid property or the area designated for Salaah?

Answer: - The I'etikaaf of the day in which he went for the bath will be nullified and the other days will be considered as complete. However if the I'etikaaf was in fulfilment of a vow then the entire I'etikaaf will be nullified. The area of the Masjid which one performing I'etikaaf cannot leave is the area designated for Salaah and not the entire Masjid property. ('Imdaadul Fatawa')

Question: - If he is unacquainted with the laws of I'etikaaf and leaves the Masjid to take a bath, Will his I'etikaaf be nullified or not?
Answer: - He will have to make Qadhaa for each of the days that he left the Masjid. ('Imdaadul Fatawa')

Question: - If he began his I'etikaaf on the twenty- first and for some reason or the other his I'etikaaf is nullified can he include the second and third day in his I'etikaaf?

Answer: - In a Sunnat I'etikaaf it is Waajib to make of Qadhaa of that day wherein the I'etikaaf was nullified. If a few days of Ramadaan still remain and he makes the intention of Qadhaa in that time then it will be valid. If not then he should make Qadhaa of it after Eid while keeping a Nafl fast or at any other time while keeping a Nafl fast for I'etikaaf. ('Raddul Muhtaar')

- From the verdicts of the Fuqahaa one learns that if a person begins the Sunnat I'etikaaf of the last ten days of Ramadaan and after three or four days makes the intention, "After the I'etikaaf of this day is complete I will return home after Maghrib" due to some necessity, i.e. he negates performing I'etikaaf the next day then his Sunnat I'etikaaf will become Nafl and no Qadhaa will be incumbent upon him when he leaves the Masjid. The reason for this is that he did not begin his I'etikaaf and then break or nullify it. If he did not make the intention to conclude his I'etikaaf and leaves the Masjid, in the night or day, after the I'etikaaf of the next day has already commenced then the I'etikaaf of that day will be nullified, making Qadhaa of that one day incumbent upon him. ('Raddul Muhtaar')

A few rules for one performing I'etikaaf

One performing I'etikaaf should follow the following rules as he has come to the House of Allaah for this purpose. His every moment spent therein is priceless.

1) He should perform at least six Raqaats or a maximum of twenty Raqaats Nafl Awwaabeen Salaah after the Maghrib. Thereafter he should recite Aayatul Kursi as well as the four 'Quls', have a light meal and rest for awhile. He should then make prepare himself for the Isha Salaah, ensuring that he stand in the first row and begin his Salaah with the first takbeer.

2) After Isha and Taraweeh he should study a reliable Islaamic book with the intention of seeking knowledge and practicing upon it. He could also participate in the discourse of a reputable Aalim (if such discourses take place in the Masjid). In addition on Laylatul Qadr after studying he should remain engaged in Dhikr, Salaah and the recitation of the Quraan until he is able to do so. When he feels sleep overcoming him he should go to sleep in the Sunnat manner, facing the Qiblah (if possible).

3) In the summer months one should try and wake by three and after answering the call of nature, make Wudhu and perform Tahiyyatul Wudhu, Tahiyyatul Masjid and the Tahajjud Salaah. Once he completes his Tahajjud Salaah, he should remain engaged in the Dhikr of Allaah and thereafter supplicate to Allaah for all one's needs and success in both worlds.

4) One should partake of Sehri at least forty-five minute before the time of Subah Saadiq sets in and thereafter make preparations for the Fajr Salaah. He should again try to perform his Salaah in the first row with the first takbeer. While he waits for the Salaah to begin he should remain engaged in Dhikr and Istighfaar.

5) After the Fajr Salaah he should recite Aayatul Kursi and the four 'Quls' as well as the Tasbeehaat of 'Subhanallaah', 'Alhamdulillaah', 'Allaah Akbar', 'Astaghfirullaah' and Durood.

6) At the time of Ishraaq one should try to read at least two with a maximum of eight Raqaats Nafl Salaah and thereafter take some rest. One should awake at the time of Chaasht and read at least two with a maximum of twelve Raqaats Chaasht Salaah. Thereafter one should remain engaged in the recitation of the Quraan.

7) After the time of Zawaal (midday) has passed one should perform the four Raqaats Sunnat prior to the Zuhr Salaah and thereafter remain in the first row, ensuring one performs his Zuhr Salaah with the first Takbeer. After the Zuhr Salaah one should try to read Salaatut Tasbeeh and recite the Quraan. If he feels tired then he should rest.

8) He should try to awaken half an hour before the Asr Salaah, make Wudhu, perform Tahiyyatul Masjid as well as other Nafl Salaah and wait for the Asr Salaah to begin. While waiting he should remain engaged in the recitation of the Quraan and remembrance of Allaah, as mentioned under point number five.
9) One should completely abstain from all those acts which are prohibited and disliked in I'etikaaf, the details of which have already been explained under those acts which are Makruh in I'etikaaf.

10) It is necessary for one performing I'etikaaf to sit in the first row it is not appropriate to reserve the place by leaving a towel or any other item there. One should make every effort not to cause harm to any of the other individuals performing I'etikaaf or reading Salaah in the Masjid. He should be mindful of the cleanliness of the Masjid as well of his own.

One should seek Allaah's forgiveness and mercy for his family and friends as well as for himself. Always remain optimistic of the mercy of Allaah. Never become despondent.

Moulana Mufti Abdur Ra'oof Sahib Sikhorwi
Taken from 'Al-Balaagh', issue: - Ramadaan 1408

Additions made by

Muhammed Raf'at Qaasimi
Ustaad Darul Uloom Deoband
25 Ramadaan 1408

A few distinctive A'amaal

When one performs I'etikaaf one abandons all other pursuits and secludes oneself in the Masjid. One should treasure this free time and not waste it in futile talk and relaxation. Instead one should use this valuable time to engage in the maximum amount of Ibaadat, recitation of the Quraan and remembrance of Allaah.

There is no specific Nafl Ibaadat for I'etikaaf. Instead whenever one gets the urge to perform any form of Ibaadat he should immediately carry it out. In fact one may perform such Ibaadat which one would not find the time to perform in any other situation. This is the perfect opportunity to carry out such acts of worship and for that reason that we will mention a few such acts so as to make it easier for those performing I'etikaaf. ('Ahkaam I'etikaaf' by Moulana Muhammed Taqie Uthmaani)

Salaatut Tasbeeh

Salaatut Tasbeeh is a unique Salaah which Rasulullaah taught to his beloved uncle, Hadhrat Abbaas after which Rasulullaah said, "Perform this Salaah once every day. If you are unable to perform it every day then once a week, on a Friday. If you are unable to read it once a week then once a month and if you are unable to do this also then at least perform it once a year."

When mentioning the virtues of Salaatut Tasbeeh Rasulullaah said, "If your sins are equal to the number of grains of sand in 'Aalij' then too Allaah Ta'ala will forgive you (through the blessings of this Salaat)." ('Tirmidhi')

Aalij is the name of a place situated in the desert, which has an abundant of sand.

Therefore this Hadeeth will mean that regardless of the number of sins one may have committed through the blessings of this Salaat there is hope that one will be forgiven. Many illustrious saints would perform this Salaat with great diligence. Hadhrat Abdullaah bin Mubarak (↦) would perform this Salaat daily between the Adhaan and Iqaamat of Zuhr Salaat. Hadhrat Abdul Azeez bin Abi Dawood (↦) would often say, "Whoever desires to enter Jannat should be diligent with the performance of Salaatut Tasbeeh." Hadhrat Abu Uthmaan Heeri (↦) would say, "I have not seen any act more superior in removing difficulty and sadness then Salaatut Tasbeeh." ('Ma'aarifus Sunan' volume 4 page 282)

One should endeavour to perform this Salaat daily while in I'etikaaf. The method of performing Salaatut Tasbeeh is as follows,

- Make the intention to perform four Raqaats Nafl of Salaatut Tasbeeh.

- The Salaat is exactly the same as any other Salaat with the exception that one must read "Subhanallaahi Walhamdulillahi walaa ilaha illalaahu wallaahu Akbar", seventy-five times in each Raqaat. If one adds "Walaa Howla walaa Quwata illaa billaahil Aleeyil Atheem" then it would be more rewarding.
The method in which these Tasbeehaat should be read is as follows,

1) After beginning the Salaah read Thanaa, Surah Faatihah and another Surah as one normally does in Salaat. After one has completed reading the Surah, before proceeding into Ruqu, remain standing and recite the above mentioned Tasbeeh fifteen times. Thereafter one should proceed into Ruqu as usual.

2) In Ruqu, after reciting the regular Tasbeeh, recite the above mentioned Tasbeeh ten times before rising from Ruqu.

3) After rising from Ruqu recite "Sameea Allaahu liman hamidah" and "Rabana lakal Hamd". Thereafter one should again recite the above mentioned Tasbeeh ten times before proceeding into Sajdah.

4) In Sajdah, after reciting the regular Tasbeeh, recite the above mentioned Tasbeeh ten times before rising from Sajdah.

5) While sitting between the two Sajdahs one should recite the above mentioned Tasbeeh ten times before proceeding into the next Sajdah.

6) In the second Sajdah, after reciting the regular Tasbeeh, recite the above mentioned Tasbeeh ten times before rising. When one rises from the Sajdah he again should sit and instead of standing for the second Raqaat, first recite the above mentioned Tasbeeh ten times before standing.
In this manner one Raqaat is complete and seventy-five Tasbeehaat have been recited. One should perform the remaining three Raqaats in the same manner, which would result in the Tasbeeh being recited three hundred times. In the second and fourth Raqaats this Tasbeeh should be recited after reading Tashahud.

The second method in which Salaatut Tasbeeh may be recited, which has been proven from Hadhrat Abdullaah bin Mubarak (↦), is to recite the Tasbeeh twenty-five times after completing the Qiraat. The

remaining Tasbeehaat should be recited in the same manner as mentioned above with the exception that now one would not sit to recite anything after the second Sajdah.

Allaamah Shaamie (↦) has written that one should endeavour to perform Salaatut Tasbeeh in both methods, sometimes in one and at other times in the other.

If one can remember the number of times the Tasbeehaat are recited then he should not keep count on his fingers. If he cannot remember the number of times he recites then it would be permissible for him to keep count on his fingers. If one recites the Tasbeeh less than the required amount in a certain posture then he should make up for it in the next posture so that the Tasbeeh is recited seventy-five times in each Raqaat. It is better to recite the missed Tasbeehaat of Ruqu in the Sajdah and the missed Tasbeehaat of the first Sajdah in the second then to do so in-between. ('Shaamie' volume 1 page 461)

Salaatul Haajaat

Rasulullaah has instructed that Salaatul Haajaat be performed when one has any need or is in some form of difficulty. Various methods of performing this Salaah has been reported from different Mashaikh but the Sunnat method reported in Hadeeth is as follows,

Perform two Raqaats Nafl of Salaatul Haajaat. The Salaat will be performed as a regular Nafl Salaat is performed with no difference what so ever. However after the completion of the Salaat one should recite 'Alhamdulillaah' and Durood. Thereafter the following Dua should be recited,

لَا اِلٰہَ اِلَّا اللہُ الْحَلِیْمُ الْکَرِیْمُ ، سُبْحَانَ اللہِ رَبِّ الْعَرْشِ الْعَظِیْمِ ، اَلْحَمْدُ للہِ رَبِّ الْعَالَمِیْنَ ، أَسْأَلُکَ مُوْجِبَاتِ رَحْمَتِکَ وَ عَزَائِمَ مَغْفِرَتِکَ ، وَ الْغَنِیْمَۃَ مِنْ کُلِّ بِرٍّ وَّ السَّلَامَۃَ مِنْ کُلِّ اِثْمٍ
لَا تَدَعْ لِیْ ذَنْبًا اِلَّا غَفَرْتَہٗ وَ لَا ھَمًّا اِلَّا فَرَّجْتَہٗ وَ لَا حَاجَۃً ھِیَ لَکَ رِضًا اِلَّا قَضَیْتَھَا یَا اَرْحَمَ الرَّحِمِیْنَ۔ (جامع ترمذی)

Thereafter one should ask for whatever needs one may require.

(For further reference to the substantiation of this method of performing Salaatul Haajaat please refer to 'Ma'aarifus Sunan' volume 4 page 275)

One may perform this Salaat for all his worldly and spiritual needs as well as for the needs of the Aakhiraat-Hereafter but then one should also make the following Dua, "O Allaah, grant us the ability to practice upon the laws of Deen and follow the Sunnat of Rasulullaah . Forgive our sins and grant us Jannat. Aameen".

Other Mustahab Salaats

Certain other Mustahab Salaats also have many virtues and earn great reward. Every Muslim should try to perform these Salaats diligently but more so when one is in I'etikaaf as it is easier to do so. In addition if one performs these Salaats while in I'etikaaf and then asks Allaah Ta'ala to grant him the ability to be punctual with these Salaats for the rest of his life it is highly possible that through the blessings of I'etikaaf his supplication is accepted and he becomes habitual of fulfilling all the Mustahabaat.

Tahiyyatul Wudhu

To perform two Raqaats Tahiyyatul Wudhu after each Wudhu is Mustahab. It has been reported in 'Sahee Muslim',

"Whoever performs Wudhu, taking care while doing so and thereafter performs two Raqaats of Salaat with full attention, Jannat becomes incumbent for him." (taken from 'Shaamie')

Since one is in I'etikaaf the opportunity to read Tahiyyatul Masjid does not present itself therefore one should take extra care in performing Tahiyyatul Wudhu, Insha-Allaah it will prove extremely virtuous. There is no particular method of performing Tahiyyatul Wudhu and is performed just as every other Salaat but it would be better if it is performed before the limbs of the body dry. ('Shaamie' volume 1 page 485)

If one does not find time to perform Tahiyyatul Wudhu then he should also make the intention of Tahiyyatul Wudhu when beginning his Sunnat or Fardh Salaah. Insha-Allaah he will not be deprived of its blessings. ('Shaamie')

It has been reported from Hadhrat Abu Hurairah ؓ in the 'Saheehain' that Rasulullaah ﷺ said to Hadhrat Bilaal ؓ, "O Bilaal, tell me which action have you performed after accepting Islaam of which you are hopeful that it will result in Allaah showing mercy to you, as I have heard your footsteps ahead of me in Jannat?" Hadhrat Bilaal ؓ replied, "I have not performed any action of which I am hopeful except that whenever I made Wudhu, whether in the day or night, I performed Salaat." ('Mishkaat' page 116)

Salaatul Ishraaq

Salaatul Ishraaq is that Salaat which is read after sunrise. Salaatul Ishraaq consists of a minimum of two Raqaats and is read after the sun has risen in the horizon. It is best that one remain seated after Fajr Salaat, engaged in recitation and the remembrance of Allaah, and thereafter perform two Raqaats of Salaatul Ishraaq after the sun rises.

Hadhrat Anas has narrated that Rasulullaah has said, "Whoever has performed his Fajr Salaah with Jamaat and then remains seated, engaged in the remembrance of Allaah after which he performs two Raqaats of Salaah (Ishraaq), he will receive the reward of a completed Hajj and Umrah. ('Tirmidhi' , 'Targheeb' volume 1 page164)

Hadhrat Sahal bin Muaadh reports from his father that Rasulullaah has said, "Whoever remains seated after completing his Fajr Salaah and until performing his two Raqaats of Ishraaq talks only good, then all his sins will be forgiven even if it be equal to the foam in the ocean." ('Musnad Ahmed', 'Abu Dawood', 'Targheeb' volume 1 page 165)

Salaatul Dhuhaa

This is also referred to as Chaasht Salaat in Urdu and many virtues have been mentioned in Hadeeth regarding this Salaat. The preferable time of this Salaat begins after one quarter of the day has passed, i.e. one quarter of the time between sunrise and sunset. This Salaat should be performed before the time of Zawaal (Midday), this is the Mustahab time but it may also be performed at any time after sunrise. ('Shaamie', 'Kabeerie')

Salaatul Dhuhaa is four Raqaats to twelve Raqaats, one should endeavour to perform as many as he is capable of. In fact it is permissible to perform more than twelve Raqaats as well and if one reads only two Raqaats then too he will reap the reward of this Salaah, Insha-Allaah. ('Shaamie')

Great virtuous have been mentioned of this Salaat in Hadeeth. Hadhrat Abu Dardaa ؓ narrates that Rasulullaah ﷺ has said,

"Whoever will read two Raqaats of Salaatul Dhuhaa, he will not be included amongst the neglectful. Whoever will read four Raqaats, will be included amongst the ardent worshippers of Allaah Ta'ala.

Whoever will read six Raqaats, it (i.e. the mercy that descends as a result of it) will be sufficient for him for that day. Whoever will read eight Raqaats, Allaah Ta'ala will include his name among His devoted servants and whoever will read twelve Raqaats, Allaah Ta'ala will construct for him a house in Jannat." ('Targheeb wa Tarheeb' volume 1 page 236)

It has also been narrated in a Hadeeth, reported by 'Tirmidhi' and 'Ibn Maajah' that Rasulullaah has said, "The one who is regular with the performance of Salaatul Dhuhaa, all his sins will be forgiven even if they be equal to the foam in the ocean. ('Targheeb' volume 1 page 235)

Salaatul Awwaabeen

Generally Salaatul Awwaabeen refers to the Nafl Salaat performed after Maghrib. It consists of a minimum of six Raqaats and a maximum of twenty Raqaats. It is preferable for the two Sunnat Muakidah of Maghrib to be performed separately. However if time does not permit then one may include the two Sunnat of Maghrib as a part of the six Raqaats Awwaabeen, Insha-Allaah he will still gain the reward of this Salaat.

Many virtues have been mentioned regarding this Salaat in Hadeeth. Hadhrat Abu Hurairahs narrates that Rasulullaah has said, "Whoever performs six Raqaats after Maghrib, in such a manner that he does not talk of any evil, then this Salaat will be equal to twelve years of Ibaadat in his favour."

Hadhrat Aisha narrates that Rasulullaah has said, "Whoever will read twenty Raqaats after Maghrib, Allaah Ta'ala will construct a house for him in Jannat."
The Ulama and Saints of this Ummat have taken special care in the performance of this Salaah. May Allaah Ta'ala make us among them. Aameen.

One should take particular care in performing Tahajjud Salaah while in I'etikaaf as this is the time when Allaah Ta'ala's special mercies descend. Therefore one should try ones utmost to take advantage of this blessed time. However one should be mindful of completing his Tahajjud Salaah before the time of Subah Saadiq (Early dawn() as it is impermissible to perform any Salaah, besides the Sunnat of Fajr, after the time of Subah Saadiq has set in. If Subah Saadiq sets in after one has already begun his Tahajjud Salaat, then the two Raqaats should be completed. ('Shaamie' volume 1 page 276)

In need of your Duas

Muhammed Raf'at Qaasimi
Ustaad Darul Uloom Deoband
15 Rabiul Awwal 1415 A.H

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Final comment

By Hadhrat Moulana Mufti Saeed Ahmed Palanpoori (D.B)

Ustaad Darul Uloom Deoband

Current Shiek-ul-Hadith of Darul Uloom Deoband

The treatise of Moulana Muhammed Raf'at Qaasimi, 'The laws of I'etikaaf' is before me. The subject of this book is apparent from its name. A unique act of Ramadaan and more specifically of the last ten days is the act of I'etikaaf. The reality of I'etikaaf is to cut oneself off from everything and attach oneself to Allaah Ta'ala by secluding oneself in the Masjid and remaining in his Ibaadat and remembrance.

It is obvious that one greater fortune can one achieve then cutting himself off from all others and falling to the feet of his master. He remembers Him at all times, repents before Him, laments over His sins and errors, seeking His mercy, His pleasure and proximity. His day passes in this manner and in this manner is his nights spent. There are many other benefits of I'etikaaf besides these, for example,

1- While intermingling with people or interacting with them, one may commit various sins, major and minor. However when one performs I'etikaaf he is safeguarded from all such sins as it is narrated in a Hadeeth, "One who performs I'etikaaf safeguards himself from sin."

2- One who performs I'etikaaf leaves his home and comes to the house of Allaah. In other words he comes as close as he possibly can to Allaah Ta'ala in this temporary world and Allaah Ta'ala has said in a Hadeeth Qudsi, "Whoever comes towards me by one hand span I go towards him by two and whoever comes to me walking I go towards him running."

One can only imagine how close one actually gets to Allaah Ta'ala while in I'etikaaf and what bounties Allaah Ta'ala bestows upon one performing I'etikaaf.

3- He receives the reward of Ibaadat for every moment that he spends in I'etikaaf regardless of whether he remains silent, sleeps or remains occupied with some other deed.

4- When his every moment is Ibaadat there is no better way of attaining Laylatul Qadr then spending it in I'etikaaf as whenever it might occur he will already be in Ibaadat.

However to receive the reward of any act of Ibaadat it has to be firstly accepted by Allaah Ta'ala and in order for it to be accepted by Allaah Ta'ala it has to be in accordance with the teachings and laws of Shariaat.

The respected Moulana Muhammed Raf'at Qaasimi has written this book with this in mind that those performing I'etikaaf may do so in accordance with the laws of Shariaat.

We ask Allaah Ta'ala to accept this desire of the respected Author and allow the Ummat to take maximum benefit from this book. Aameen.

Saeed Ahmed Palanpoori
Ustaad Darul Uloom Deoband
5 Dhul Hijjah 1408 A.H

Translation edited by
A.H.Elias (Mufti)
May Allaah be with him.
Safar-1432—January-2011

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Comment

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah and may He bless them and raise their status.

By the Grace of Allaah those sitting for Itikaaf are on the increase, in all 3 Harams and in the local Masaajids. But due to lack of proper education many nullify their efforts most without even knowing it. Thus the need for this most valuable informative well-researched and referenced book.
However, in some places Itikaaf has become a 'party' and the participants derive very little spiritual benefit. Also the entire purpose of Itikaaf is defeated. May Allaah protect us. Moreover, innovations are slowly creeping into the performance of Itikaaf. These vary from town to town, country to country. Ulema should identify them and stop them.

We have included:

1. Raising of voices in the Masjid, by Hadhrat Moulana Sarfraz Khan (↦) and
2. An additional law from Fatawa Rahimiyyah, by Mufti A.R. Lajpuri (↦).

The book has to be studied by those intending to sit for Itikaaf and should be taught to those engaged in Itikaaf.

Sadly, so many are those who yearly sit for Itikaaf but derive no or very little benefit because of lack of knowledge, lack of focus, lack of objective and purpose.

Reading this book will remove many fears, inform one what and how to act and serve as a catalyst for valid performance of Itikaaf

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May Allaah grant us the ability to act accordingly.

A.H.Elias (Mufti)
(May Allaah be with him)
Safar 1432.

RAISING THE VOICES IN THE MASAAJID

By: Moulana Sarfaraaz Khan

No Muslim is unaware of the respect and honour, which the Shariah has prescribed regarding the etiquettes of the Masaajid. It is proven in the Shariah that it is permissible to raise the voice in the Masjid for Azaan, Iqaamat, lectures, advices, loud Salaats (and also those Zikrs which are proven from the Shariah). Only that person who has no

affiliation to the Shariah will deny this. The raising of the voices in the Masaajid, for any other reason, other than those which are proven from the Shariah, is contrary to the principles of Deen, hence impermissible.

Hadhrat Saa`ib bin Yazid says that once he was sitting in Masjid-e-Nabawi when someone threw a few pebbles in his direction. When he looked up he saw that it was Hadhrat Umar, who told him to summon certain two persons to appear before him. When the two were brought in his presence, they were asked to which tribe and family they belonged. (The narrator doubts, and says that they were probably asked from where they came). They said that they were inhabitants of Taa`if. Hadhrat Umar told them that if they were from Madinah Tayyibah, then he would have punished them, because:

"You raised your voices in the Masjid of Nabi ." [Bukhari Shareef, page 67, vol.1]

Undoubtedly, the raising of the voices in Masjid-e-Nabawi ais forbidden. Nabi is resting in his grave, and he hears the Salaat and Salaam which is rendered upon him at his grave-side. Hence the Aayat **: "Do not raise your voices above that of the Nabi …"** will also apply to his Masjid, because it causes a disturbance to Rasulullaah . Therefore, it is apparent that to raise the voices in Masjid-e-Nabawi is strictly forbidden. However, in the above narration, Hadhrat Umar has stated "Masjid" as the contributory factor for his prohibition of raising the voice. The

Ahle-Ilm (Learned Scholars) are not oblivious of this fact that one ruling can be based upon numerous contributory factors.

Hadhrat Nu`maan bin Basheer states that he was once sitting close to the Mimbar of Nabi, when a person commented: “I do not worry if I do not do any other work, after my acceptance of Islaam, other than giving water to the Haajis.”

Another person said: “I do not worry, if I do no other work, other than contributing to the construction and service of Masjid-e-Haraam.”

A third person said: “Jihaad in the path of Allaah Ta`ala far supercedes, that which you have mentioned.”

Hadhrat Umar, who was also nearby, said:

> **“Do not raise your voices at the Mimbar of Rasulullaah.”** [Muslim, page 134, vol.2]

Hadhrat Imaam Nawawi (rahmatullahi alaih) commented, the following on this narration:

“This narration proves that it is Makrooh to raise the voices in the Masaajid, on the day of Jum`ua and other days. This is also proven that when people have gathered for Salaat, then at such a time it is reprehensible to raise the voice even for beneficial (Ilmi) speech, because this will disturb those who are performing Salaat and Zikr. And Allaah Ta`ala Alone knows best.” [Muslim, page 134, vol.2]

This much is proven from the commentary of Imaam Nawawi (rahmatullahi alaih) that to raise the voices, be it for the reason of beneficial talk or Zikr, in any Masjid is forbidden. He attaches the following condition of “...when people have gathered for Salaat… .” He further explains that this raising of the voices in such situations will cause a disturbance to those performing Salaat.

It is for this reason that those who carry out their Zikrs and daily prescribed recitations, inevitably show little consideration (to others), hence this practice **in the Masaajid** is strictly forbidden. The explanation to the following objection will, Insha-Allaah Ta`ala, be given later: “Since loud Zikr causes a disturbance to the Musallees, why are lessons (and lectures) given at such times?”

Hadhrat Abu Huraira and Hadhrat Ali narrate a Hadith wherein Nabi □ mentioned 15 signs of Qiyaamah, and he □ said that they (these signs) will surely transpire. One of these signs are:

“Voices will be raised in the Masaajid.” [Mishkaat Shareef, page 470, vol.2 - from Tirmidhi, page 44, vol.2]

Regarding this Hadith, Mullah Ali Qaari Hanafi (rahmatullahi alaihi) - passed away 1014A.H. - gave the following commentary:

“Some of our Ulama have clearly stated that to raise the voice in the Masjid is HARAAM, even if it is for Zikr.” [Mirqaat, page 171, vo.1 - Multaan print]

From this it is clear that some of the Hanafi Ulama have ruled the raising of the voices in the Masaajid, even for Zikr, as being Haraam.

Allaamah Ala`ud Deen Muhammed bin Ali Hanafi (rahmatullahi alaihi) (passed away 1088 A.H.), writes the following under the Aadaab (etiquettes) of the Masjid:

“To ask (for something) in the Masjid is HARAAM, and to give (something) is Makrooh. Similarly, to look for a lost item in the Masjid (is Makrooh). To recite poems in the Masjid is also Makrooh, unless they are for advice. Similarly, to recite loud Zikr in the Masjid is HARAAM, except for those who are seeking Ilm or

Fiqh (i.e. for students of Deen, if they are learning in the Masjid).” [Durrul Mukhtaar with the Sharah Raddul Mukhtaar, page 617, vol.1, Misr print]

This text also proves that it is Makrooh to raise the voices in the Masaajid, even for Zikr. Allaamah Halbi Hanafi (rahmatullahi alaih) writes in “Ghuniatul Mustamil”, under “Ahkaamul Masjid”:

“It is Waajib to save the Masjid from foul odours ... (similarly it is also necessary to save the Masjid from) the raising of voices and arguments.” Thereafter, he quotes the following Hadith on the authority of Musannif Abdur Razzaaq:

Hadhrat Ma`az bin Jabal reported that Nabi said: **“Keep your children and your insane persons away from the Masaajid, also (keep) your buying, selling, quarrels and RAISED VOICES (away from the Masaajid).”** [Al-Kabeeri, page 566-7 - Musannif Abdur Razzaaq, page 442, vol.1 - Beirut print]
This Hadith also proves that Rasulullaah ρ prohibited the raising of the voices in the Masaajid. Here is meant that speech which is unnecessary and without reason.

Allaamah Sayyid Mahmood Aaloosi Hanafi (rahmatullahi alaihi) -passed away 1270 A.H. mentioned the following regarding loud Zikr:

“You see many persons, in your era, who yell when they make du`aa, especially in gatherings (in the Masaajid), to such an extent that they make them (du`aas) poetic. They holler to such an extent that ears even get clogged. They are (blissfully) unaware that they have perpetrated two (2) Bid`as. **One is to raise the voice in du`aa, and the other is to raise the voice in the Masjid.”** [Roohul Ma`aani, page 139, vol.8]

This statement of Allaamah Aaloosi (rahmatullahi alaihi) was made about 150 years ago. We assume that during that era there were no loudspeakers; if he had to be present today to see our present situations, Allah Ta`ala knows best what would have been his reaction !

Haafiz Ibn Taymia Hanbali (rahmatullahi alaihi) - passed away 728 A.H. - writes:

“It is forbidden to raise the voice in the Masjid; it is especially worse to do so in Masjid-e-Nabawi .” [Manaasikul Hajj, page 36 - Misr print]

According to this reference from Imaam Shaatbi (rahmatullahi alaih) it refers specifically to those who have adopted this form of making Zikr and du`aa in a screaming mode, not out of attachment to Allaah Ta`ala, but purely out of causing friction and fighting (with other factions). May Allaah Ta`ala out of His Special Mercy and Grace save all Muslims, who have sincere faith, from all types of Bid`ahs, and may He give others the Tawfeeq (Guidance) to tread the “Siraatul Mustaqeem”. Ameen.

Imaam Haafizud Deen Muhammed bin Muhammed Bazazi Hanafi (rahmatullahi alaihi) - passed away 827 A.H. - writes:

“It is stated in Fataawa Qadhi Khaan, that to **raise the voice in Zikr in the Masjid is HARAAM.** The following incident is **authentically** reported from Hadhrat Abdullaah ibn Mas`ood ↔, that he heard some people who were gathered in the Masjid reciting Laa Ilaaha Illallahu and Durood Shareef loudly. Hadhrat Abdullaah Ibn Mas`ood ↔ went to them and said: ‘We did not witness such an act during the time of Nabi , and I regard you as **Bid`atees’.** He repeated this again and again until he ejected them from the Masjid.” [Fataawa Bazazia, page 375, vol.3]

From this we learn that to raise the voice in the Masjid in Zikr or Durood Shareef is **BID`A** according to Hadhrat Ibn Mas`ood ↔. He ejected a group who were reciting Zikr and Durood loudly in the Masjid and he labelled them

Bid`atees. Regarding the high status and rank enjoyed by Hadhrat Abdullaah ibn Mas`ood over the other Sahabah in so far as Tafseer, Fiqh and knowledge is concerned, is as clear as daylight. Nabi once said: **“ That thing which Ibn Mas`ood prefers for you, I too prefer the same for you and I am pleased with it.”** [Mustadrak, page 319, vol.3]

It appears in another narration that Nabi said: **“ That thing which Ibn Mas`ood prefers for my Ummat, I am pleased with it.”** (Mustadrak, page 317, vol.3]
Nabi also said: **“ That thing which Abdullaah ibn Mas`ood does not approve of, I too disapprove of that thing for you.”** [Al-Isti`aab, page 359, vol.1]

It is evidently clear how much Nabi had placed his trust and confidence in Hadhrat Abdullaah ibn Mas`ood.
Hadhrat Abdullaah ibn Mas`ood gives the following golden advices, which is recorded in Mishkaat Shareef:

“Hadhrat Abdullaah ibn Mas`ood said: “If any of you wish to follow in the footsteps of someone, then you should follow in the footsteps of those pious persons who had already passed away, because there is no guarantee that a living person will not fall into Fitnah. Those persons (who you should follow) are the companions of Nabi. They are the best of this Ummat. Their hearts were pure and they were very deep in knowledge. They were extremely forthright. Allah Ta`ala had specially chosen them for the companionship of His Nabi. They were appointed for the

establishment of this Deen. You should recognise their virtue and follow in their footsteps. Hold on firmly, upon whatever you have the ability to follow, from their character and habits, because surely they were guided aright. Narrated by Razeen" [Mishkaat, page 32, vol.1]

Hadhrat Mullah Ali Qaari Hanafi (rahmatullahi alaihi) stated in the commentary of this Hadith that **the Sahabah (radhiAllaahu anhum) never recited Zikr and Durood Shareef, in loud voices. They also never gathered for this purpose in the Masjid or in their homes.** [Mirqaat, page 214, vol.1]

A renowned Aalim of the Barelwis, Molvi Abdus Samee` Saheb has also conceded to the above mentioned narration. He states:
"It is reported in "Hamawi", "It appears in "Fataawa Qadhi" that loud Zikr is Haraam. It is reliably reported from Ibn Mas`ood that he heard group of people who were gathered in the Masjid, reading "Laa Ilaaha Illallahu" and Durood loudly. He went to them and said: "We have not witnessed this in the era of Rasulullaah . I do not perceive you except as Bid`atees." He continued saying this until he expelled them from the Masjid."

It can be seen from this narration that Hadhrat Abdullaah ibn Mas`ood did not (only) object to their new form (of Zikr), in fact he expelled them from the Masjid, due to the fact that to make loud Zikr is contrary to the Sunnat of

Rasulullaah □.” We are saying the same thing that to innovate something contrary to the order of the Shariah is forbidden.” [“Anwaar Saati`a, pages 38/39].

This is the ruling of a Barelwi Aalim, now take note of the ruling of two prominent Deobandis:

Moulana Sayyid Muhammed Anwar Shah Kashmeeri (rahmatullahi alaihi) - passed away 1352 A.H. avers that **to raise the voice in Zikr in the Masjid is HARAAM.** He states this, by quoting Mullah Ali Qaari (rahmatullahi alaihi). [Urfush Shazi, page 120]

Moulana Muhammed Yusuf Binori (rahmatullahi alaihi) also clearly mentions the prohibition of raising the voice in Zikr in the Masjid. [Ma`arifus Sunan, page 304, vol.2]

Hadhrat Mullah Ali Qaari (rahmatullahi alaihi) states:

“Imaam Abu Hanifah’s (rahmatullahi alaihi) Mazhab (school of thought) was that it is **MAKROOH** to raise the voice in the Masjid, even if it is for Zikr. Yes, he has given permission for conducting Deeni lessons in the Masjid, if it does

not disturb the Musallees, or if no Salaat is taking place in that Masjid (at that time).” [Mirqaat, page 223, vol.2 - Imdadia Multaan print]

WHAT IS MEANT BY THE WORD “MAKROOH” AS IT APPEARS IN A KITAAB

Hadhrat Imaam Abu Yusuf (rahmatullahi alaihi) asked Imaam Abu Hanifah (rahmatullahi alaihi):

> **“When you say that you understand something to be “Makrooh”, what do you mean thereby?”** Imaam Abu Hanifah (rahmatullahi alaihi) replied:
>
> **“AT-TAHREEM - (i.e. When I says “Makrooh” I mean HARAAM).”** [Hidaya, page 172,vol.4]

The author of “Hidaya” states that it has been firmly established from Imaam Muhammed (rahmatullahi alaihi) that **he regards “Makrooh” to mean HARAAM.**

Imaams Abu Hanifah and Abu Yusuf (rahmatullahi alaihima) said:

"It (Makrooh) is the closest to Haraam." [Hidaya, page 185, vol.4]

Hadhrat Mujaddid Alf-e-Thaani (rahmatullahi alaihi) states:

"That Makrooh which comes in opposition to Mubaah (permissible), it denotes MAKROOH-E-TAHRIMI." [Maktoob, page 29, Daftar Awwal, first part, page 79 - Lahore print]

Those Hanafi Ulama (rahmatullahi alaihim) who have ruled the raising of the voices in the Masaajid as Haraam, have based their rulings on the view of Imaam Abu Hanifa (rahmatullahi alaih), and those who have ruled it as being Makrooh, refer to Makrooh-e-Tahrimi.

It has now become very evidently clear, that according to Imaam Abu Hanifa (rahmatullahi alaih), it is a separate Bid`a to make Zikr loudly, and another Bid`a to make it loudly in the Masjid.

The Masaajid are such places where one gains the recognition of Allaah Ta`ala and one attains the Sunnat of Rasulullaah . Its respect and honour is binding upon each and every Muslim. The Aayat of Allaah Ta`ala (in Surah Noor):

“In the “Buyoot” (Masaajid), Allaah Ta`ala has ordered that they be raised (honoured/ respected)”

bears testimony to this fact. It is a basic requisite for the protection of this Deen, that the Masaajid are protected internally as well as externally.

However, sad to say, we note that nowadays the Masaajid are merely specimens of show, pomp and glory.

Hadhrat Abu Huraira reports that Rasulullaah said:

“When the Salaat has begun, do not approach it running, come walking (at normal pace). It is necessary that you adopt calmness and tranquillity. Perform those Rakaats which you have attained, and complete those which you have missed.” [Abu Dawood, page 84, vo.1].
One of the reasons for the prohibition of running in the Masjid, is that this act is disrespectful to the sanctity of the Masjid, and is therefore undesirable.

Hadhrat Ibn Mas`ood reports that Nabi said:

“The intelligent and mature ones amongst you should stand closest to me, then those after them and then those after them. Save yourselves (in the Masjid) from the noise and bustle of the market places.” [Mishkaat, page 98, vol.1].

This narration proves that the Masaajid must be saved from the noise, hustle and bustle of the market places, especially during the times of Jamaat Salaat. Nabi has expressly prohibited this. One should understand from this Hadith that to raise the voices in noise at the market places is commendable or acceptable. Some people regard it as being permissible, and worthy of Thawaab, but Islaam has also placed restrictions here. Islaam does not condone any sort of noise and disturbance.

In Bukhari Shareef, where the qualities of Nabi are extolled as they appear in the Tawraah, the following is also recorded:

“And Nabi does not make noise in the market places.” [pages 285 and 717, vol.2].

Hadhrat Imaam Bukhari (rahmatullahi alaih) has recorded this narration in the first instance, under the chapter entitled: “**Chapter on the prohibition of making a noise in the market places”**.

It is evident that Allaah Ta`ala has sent Nabi as a perfect example for mankind and as a role model, hence it is imperative that the Ummat follow this example.

Hadhrat Abu Huraira (radhiAllaahu anhu reports that Nabi said:

> **“Allaah Ta`ala holds every such person in contempt, who has pride, hoards wealth (and is miserly), <u>makes a noise in the market places</u>, lazes like a dead person at night (does not perform Tahajjud Salaat), and works like a donkey during the day. He is well aware of the worldly matters, and oblivious of matters pertaining to the hereafter.”** [Mawaariduz Zam`aan, page 485].

Some people are expert at worldly matters, but they are completely oblivious and in the dark regarding Deeni and Ukhrawi (hereafter) matters. May Allaah Ta`ala save us from becoming such persons. It is indeed sad to note that these days people have become extremely negligent regarding the sanctity and honour of the Masaajid. Those

prophecies of our beloved Rasulullaah - mentioned hereunder - have become as glaring as daylight in our present age. They are all being enacted to the letter:

Hadhrat Abdullaah ibn Mas`ood reports that Nabi said:

> **"There will come a time, during the final days, that people will speak such things in the Masaajid, which Allaah Ta`ala will have no need for."** [Mawaariduz Zam`aan, page 99].

The speech referred to in this narration will not have anything to do with Deen, because any such speech, which complies to and has relevance to the Deen, is supposed to be spread from the Masaajid. The Masaajid are the platforms for spreading Deeni matters. This speech (referred to in the narration) is regarding worldly matters. Such things are not lacking in our Masaajid these days.

Imaam Nasar bin Muhammed bin Ebrahim Samarqandi Hanafi (rahmatullahi alaih) - passed away 393 A.H. reports the following:

“Indeed Nabi has said: ‘Such a time will befall my Ummat when their speech in the Masaajid will be regarding their worldly matters. Allaah Ta`ala will have no need for such speech, hence you should not sit amongst them.” [Tanbeehul Ghaafileen, page 112 Misr print].

Hadhrat Anas reports that Nabi said:

“Such a time will dawn upon my Ummat when they will gather (form groups) in the Masaajid, and they will have worldly motives. Allaah Ta`ala has no need for them, hence do not sit with them.” [Mustadrak, page 323, vol.4].

The gathering in the Masaajid for Ta`leem (learning and teaching) purely with worldly motives (earning wealth), Khatam Shareef, Ghiyaarwi, etc., are all included in the above narrations.

Hadhrat Abdullaah bin Umar reports:

“Such a time will befall this Ummat when they will gather in the Masaajid, and they will perform Salaat, but there will not be a single Mu`min amongst them.” [Mustadrak, page 442, vol.4].

Hadhrat Mullah Ali Qaari (rahmatullahi alaih) reports:

> **“Imaam Ibn Humaam has clarified that even permissible speech is forbidden in the Masaajid. Such speech devours good deeds. So what about such speech during Tawaaf, when Tawaaf is in the order of Salaat?”** [Al-Maslakul Muttaqist, page 110]

Just as Salaat is an act of worship, so too is Tawaaf of the Kaaba, however, necessary speech during Tawaaf is permissible. As it has been reported in a Hadith that Tawaaf is just like Salaat, but speech is allowed therein. [Al-Maslakul Muttaqist, page 111, Misr print].

Allaamah Hussein bin Muhammed Saeed Abdul Ghani Hanafi (rahmatullahi alaih), states in commentary of the above:

“It is stated in “Zahriyya” that to gather in the Masaajid with worldly motives is not permissible, because the Masaajid have not been built for worldly reasons. It is stated in “Jalaabi”, under the chapter of Salaat that some permissible worldly talk is allowed in the Masaajid, but it is better for one to engage in some form of Zikr (remembrance of Allaah Ta`ala). The same is reported in “Tamartaashi Hindiya”.

From this we gather that to sit in the Masjid expressly for worldly motives is forbidden. Yes, if one went to the Masjid for the reason of listening to a lecture or for Ta`leem etc, and one had engaged in some worldly talk ‘by the way’, then from the text of Tamartaashi - [Imaam Shamsud Deen Muhammed bin Abdullaah bin Ahmed Tamartaashi Hanafi (rahmatullahi alaih) passed away 1004 A.H.], there is leeway in accepting such an indulgence. However, this much must also be remembered that this speech must be restricted to necessity. If one spoke without necessity and merely to engage in “small talk”, then this is also forbidden.

Mullah Ali Qaari (rahmatullahi alaih) mentions the following under the Makroohaats of Tawaaf:

“Wasteful / Unnecessary speech (is also Makrooh), except that (speech) which is necessary, then it will be allowed to the extent of its necessity.” [Al-Maslakul Mittaqist, page 112, Misr print].

It is mentioned in “Irshaadus Saari”:

“Sheikh Abdullaah Afeef (rahmatullahi alaih) has recorded that necessary speech (during Tawaaf) will be acceptable, if the occasion warrants.” [page 110].

The above is stated fully in Fataawa Hindiya:

“To gather in the Masaajid for (vain) talk is undoubtedly forbidden, because the Masaajid are not built for worldly purposes. The subject matter which appears in “Khazaanatul Fiqh” also proves that permissible worldly talk in the Masaajid is Haraam. He has said that one should not speak worldly matters in the Masaajid. It is stated in “Jalaabi” that permissible worldly talk in the Masaajid is allowed, but it is better to engage oneself in some form of Zikr. The same is reported in “Tamartaashi”.” [Aalimgiri, page 356, Misr print].

One should keep in mind that even those Ulama who have given consent for worldly speech in the Masaajid, have expressly stated that this is only permissible, in time of necessity.
Amongst those Ulama who had more free thinking and views, like Allaamah Ibn Hazam Zaahiri (rahmatullahi alaih) - passed away 456 A.H. - was also constrained to say the following regarding the matter at hand:

“That worldly speech which has no sin in it, is permissible in the Masaajid, although it is more commendable that one engages in Zikr of Allaah Ta`ala.” [Muhalla Ibn Hazam, page 241, vol.4].

It is obvious that such sinful talk, like backbiting, making fun of others, hurting the feelings of others, etc.; just as it is forbidden outside the Masjid, all the more it is Haraam inside the Masjid. Yes, such talk which is not sinful, is allowed inside the Masjid, **at times of necessity and limited,** however it is **better to engage in remembrance of Allaah Ta`ala.**

It is permissible to raise the voice in the Masjid for Ta`leem (teaching).

It is stated in Mirqaat that Hadhrat Imaam Abu Hanifah (rahmatullahi alaih) has given consent to conducting Deeni talk and advices in the Masaajid, **on condition** that it does **not disturb those who are engaged in Salaat.**

It is averred from some quarters that, since loud Zikr is not allowed in the Masaajid, then all lectures etc. also be terminated. But, they say, this will not be done because it would constitute a blow to the Rozi (earnings) of the lecturers.

ANSWER:

The Ulama of the Ahle Sunnat Wal Jamaat, do not give lectures and lessons in loud voices in the Masaajid, for the reason of earning a living. Allaah Ta`ala has provided numerous avenues for one to earn a living. They raise their voices when giving lectures and advices, because Nabi used to give Khutbahs (lectures / advices) in a loud voice in the Masjid. They raise their voices when giving lectures and advices, because Imaam Abu Hanifah (rahmatullahi alaih) has consented to it and those adhering to the Hanafi Mazhab, should follow their Imaam. We follow and accept the view of Imaam Saheb (rahmatullahi alaih) regarding all other rulings and beliefs. Those who raise objections are free to follow whomsoever they desire.

Hadhrat Abu Huraira reported that Rasulullaah said that the person who comes to the Masjid, purely for the reason of learning or teaching Ilm, will be like one who strives in Jihaad in the path of Allaah Ta`ala. [Ibn Majah, page 20].

Hadhrat Mullah Ali Qaari (rahmatullahi alaih) states in commentary of this Hadith:

"The word "**or"** which appears in the Hadith ("...learning **or** teaching…") is not because of doubt, rather it denotes diversity. This is clear proof that teaching in the Masjid is permissible. Contrary to that which was previously reported from Imaam Maalik (rahmatullahi alaih), that the voice cannot be raised in the Masaajid even for Ilmi talk. He has probably forbidden such talk, if it causes a disturbance to others. This person (who teaches or learns in the Masjid), is

similar in rank to one who strives in Jihaad, because both these (seeking knowledge and Jihaad) are Fardh-e-Kifaayah.” [Mirqaat, page 221, vol.2]

From this we gather that to wage Jihaad in normal circumstances is Fardh-e-Kifaayah (when the Muslims are besieged by the Kuffaar, then Jihaad becomes Fardh-e-Ain). Similarly, to seek that (Shar`i) knowledge which is over and above the necessity is Fardh-e-Kifaayah (to seek that much (Shar`i) knowledge regarding one’s everyday life is Fardh-e-Ain). Hence, both these persons (Mujaahid and Islamic student/teacher) are regarded as being in the path of Allaah Ta`ala. Some Ulama have written and Imaam Nawawi (rahmatullahi alaih) has also stated that Imaam Maalik (rahmatullahi alaih) and other Ulama have stated that to raise the voice in the Masaajid, even for learning and teaching is Makrooh. However, Imaam Abu Hanifa and Imaam Muhammed bin Maslimah Maaliki (rahmatullahi alaihima) have given consent to the raising of the voices in the Masaajid to the reasons of learning, teaching and Ilmi discussions, because people gather in the Masaajid for this reason. [Muhsala Sharah Muslim, page 210, vol.1].

Mullah Ali Qaari (rahmatullahi alaih) has also recorded in numerous places this view of Imaam Maalik (rahmatullahi alaih). In Mirqaat, page 223, vol.2, he states that this ruling of Imaam Maalik (rahmatullahi alaih) is not general, but refers to those instances where it causes a disturbance to others. This interpretation appears to be the most correct, because Nabi □ used to give advices in a loud voice, and it has also been reported that he □ used to ask the Sahabah

(radhiAllaahu anhum) after every Fajr Salaat regarding any dream that they saw. Thereafter, Nabi would interpret such dreams.

One such incident, wherein Nabi relates his own dream appears in a lengthy Hadith in Bukhari Shareef (pages 185 and 1043). It is clear that such episodes could not have taken place except with the raising of the voices. It is obvious that such incidents were not hidden from the likes of Imaam Maalik (rahmatullahi alaih).

AND ALLAAH TA`ALA ALONE KNOWS BEST.
A H ELIAS (MUFTI)
1242/ 2004

Itikaaf from Fatawa Rahimiyyah by Mufti A.R. Lajpuri (↦)

Sitting in I'tikaaf when there is no Proper Masjid

Question: Although there is no proper Masjid in an area, there is a place where the five daily salaahs take place in Jamaa'ah. Will the I'tikaaf be valid in this place and will this I'tikaaf be regarded as the Sunnah Mu'akkadah I'tikaaf? Will the entire community be guilty of a sin if there is none to sit in I'tikaaf?

Answer: When there is no proper Masjid in an area, I'tikaaf is to take place at the place where the five daily salaahs take place in Jamaa'ah. It is hoped that the rewards for the Sunnah Mu'akkadah I'tikaaf will be attained. When the I'tikaaf is not observed, the sin will remain. People should therefore make an effort to observe the I'tikaaf, because acceptance lies in Allaah's hands.[1]

N.B. Although the rewards of performing salaah in Jamaa'ah will be attained by performing salaah Jamaa'ah in a place other than a Masjid, the rewards of performing salaah in a Masjid will not be attained. Every effort should therefore be made to have a Masjid built.

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[1] *Rasaa'ilul Arkaan* (Vol.1 Pg.229).